CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MARCH 7, 1835. NO. 708.---VOL. XIV.—NO. 30.

RELIGIOUS MISCELLANY.

[From the Christain Watchman.]

CATHOLICS.

I have been almost a silent, but not an inattentive listener to the charges which have been recently made against the Catholics, and to the fears which have been incessantly and bitterly expressed, that they will soon spread themselves over our land and destroy our religious and political Institutions.

I have regretted from the first the alarm which has been so loudly given, both from the Pulpit and the weekly religious Press; because I believe it to be groundless. I do not believe that the Catholics in this country contemplate the subversion either of our civil or religious freedom. I know of no facts connected with their history in the United States to justify the suspicion. They have existed in the country two hundred years, but I have yet to learn, that during this long period they have ever meddled with the affairs of civil government, or have oppressed any other Christian sect. So far from this, when Lord Baltimore with two hundred persons, all Catholics, established a colony which now constitutes the State of Maryland, fifteen years after they first landed, the General Assembly of the people passed an act concerning Religion, in which the great principles of religious toleration and liberty are recognized. The following is an extract from the act itself: —"Whereas the enforcing of the conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it hath been practised; and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity among the inhabitants, no person or persons whatever, within this province, professing to believe in Jesus Christ, shall from henceforth be any ways troubled, molested, or discountenanced, for, or in respect of, his or her religion, or in the free exercise thereof within this province, nor any way compelled to the belief or exercise of any religion against his or her consent." This law was passed by an Assembly composed entirely of Roman Catholics, nearly two hundred years ago. I ask whether in this Act any disposition was manifested to deprive other Christian sects of their just rights. But it may be said, that Catholics have been guilty of persecution in other countries, and therefore they will become persecutors here. I admit the accusation. But it does not necessarily follow that the cruelties inflicted by them in past ages, or which they now inflict where they are in alliance with despotic governments, will ever be practised by them here. It would be as just to infer that Episcopalians, Presbyterians and Congregationalists, who have persecuted in times past, are forming plans to do so again. *But who believes they have such designs?* Episcopacy here is a very different thing from what it is on the continent of Europe. And why may not Popery here, so far as the treatment of Protestants is concerned, be entirely different here from what it is in Spain or Portugal? It has been different in this respect, in our country for the last two hundred years.

The Catholics do not act without motives any more than other religious sects. And they can have no possible motive to persecute Protestants in this country. They would have every thing to lose, but nothing to gain by the attempt. Were they, or any other religious sect to try the experiment, the whole nation would fly to arms in defence of the rights of conscience, and of the oppressed. The Catholic leaders know this. They know that no religious sect will ever be permitted to form a part of the machinery of our government, and that sooner than this will be allowed, the machine itself will be destroyed. I do not therefore believe, that the plan of incorporating their religion with our political Institutions, ever entered into their sleeping or waking dreams.

I abhor every species of persecution. Nevertheless, I would speak of persecutors truly and impartially. I would "nothing extenuate, or set down aught in malice." To qualify myself to give a just and unprejudiced statement, I would consider the circumstances in which they were placed. Adopting this rule of judgment, it does not appear to me, that the Catholics, in former ages, persecuted men simply for their heresies. Heresy might be, and was, the ostensible reason of their oppressive and cruel conduct. But other and more powerful causes than religious bigotry operated. It was the alliance of the Catholic religion with civil government, when monarchs reigned with despotic sway, and their subjects were in such a state of vassalage and brutal ignorance that they did not dare to dispute the opinions and edicts of the Sovereign on any subject, whether civil or religious.

It was this spirit of despotism utterly disregarding all the civil rights of the subject, and treating him as an unthinking slave, which, when applied to religion, kindled the fires of persecution.

Besides, the Catholic religion from its alliance with the crown, acquired immense revenues, and its distinguished Ecclesiastics were entrusted with great political influence. They not only held the King's conscience, but his treasures. The deadly contentions, therefore, which were waged between Catholics and Reformers were not purely about errors in opinion. They were contentions for power, wealth and high political consideration. Had there been no arbitrary domination arising from the wealth and learning of the few, and the deplorable poverty and ignorance of the many—and had there been no spoils of office—and no political distinctions to gratify the pride and ambition of ecclesiastics, we should not have heard so much of the cruel sufferings and ignominious deaths, which were inflicted in the abused name of Christianity.

Believing that these causes do not exist in our happy country, which elsewhere have occasioned such heart-rending tragedies? I must confess I do not sympathize in the alarm as it regards the Catholics, which now agitates the community. The confidence I cherish in the intelligence of the nation, and in the certain progress of pure Christian principles, forbids the apprehension, that we shall ever be so base as to allow any sect, either Popish or Protestant, to usurp authority over our consciences, or to impose civil disabilities or penalties for the purpose of securing uniformity in religious opinions. While I reflect, therefore, with distrust and horror on the atrocities which have been committed in other countries under the pretence of zeal for the faith, I have not a particle of alarm that these unnatural scenes will be witnessed here. If there ever be a mortal strife in this country, it will be between the enemies of revealed religion and all who bear the Christian name. It will not be between Catholics and Protestants. Unless, indeed, the Protestant sects, relying on their united strength, should be the aggressors, and so exasperate the public mind, as to enlist its sympathies with the Catholics so far as to unite with them in measures of retaliation. Then we may experience terrible commotions, at the thought of which the heart sickens. Let Protestants be careful that they do not hasten such a dreadful state of things.

I lament exceedingly the unkind attacks which are every week made on the Catholics. The consequence already is, that many look upon them with suspicion and jealousy, and hate them as enemies of the State, and for crimes of which they are innocent as the child unborn. I do believe that the course which has been pursued in relation to the Catholics and the feelings it has engendered are unworthy of Christians—especially of Christians who boast of their attachment to the principles of civil and religious freedom.

Whatever may be the errors of Catholics, and I believe they are many, it should be our prevailing desire to do them good. Now I would seriously ask whether the controversy which has been waged against them, has been of such a character as to excite in the breasts of Protestant Christians a tender and affectionate interest in their welfare? Have not very different feelings been awakened? And were Protestants disposed to do them good, have they been prepared by the controversy which has been and is going on, to receive any advice or instruction from us? No one, who knows any thing of human nature can suppose they are. They view us as their enemies. They are exasperated almost to madness by what they conceive to be unjust and cruel representations of their motives, characters and purposes. While they have these impressions we shall approach them in vain. I repeat the sentiment. Protestants must change their attitude from that of jealous and angry combatants to that of Christian philanthropists and kind friends, before they will be able to turn Catholics to a more scriptural faith and to a more pure and simple worship.

I apprehend no danger from the [illegible]. But if I am mistaken, and there is danger, then, it is my solemn conviction that the means which have been taken to bring them into disrepute, will increase that danger ten-fold. In the days of their supposed future power, it is impossible they should forget the treatment they received and the predictions which were uttered concerning them. Then with what measure it was meted to them, it may be expected they will mete out to others.

I am not a Catholic. But I recognize in the members of that denomination, fellow-citizens to whom the Legislature has just pledged the same protection in the exercise of their faith and worship, that it has to the religious sect with which I have the honor to be connected. I cheerfully yield to them the same right to disseminate their doctrines by all honorable and just means which I claim for my own denomination. And while my conscience would condemn me, my cheeks would burn with shame, did I use any other means than sound argument and scriptural statements to arrest the progress of their sentiments.

The advice which I would venture to give to both ministers of the Gospel and to editors of our religious periodicals, is that of "Gamaliel, a doctor of the law, had in reputation among all the people," who when the Apostles were persecuted said, "*Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. Refrain from them and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God—and to him they agreed.*"

EUMENES.

[From the Asiatic Journal of November.]

PERSECUTION OF CATHOLIC MISSIONARIES.

The Calcutta Courier has published a letter from Mr Richard Charlton, British Consul at Woahoo [bearing his signature,] dated 12th of August, 1833, containing charges of persecution against the American missionaries in these islands.

He states that, "In the year 1827, the French ship *Comet* arrived here, having on board two or three French missionaries of the Romish persuasion. Permission was given by Baki, the governor of this island [in the presence of the king and myself,] for them to establish themselves and a piece of land granted for them to build their houses on. The American missionaries who were residing here, did not, in the first case, attempt to interfere with their landing, boasting that they [the Frenchmen] would never make a single convert among the natives. But after they had been here about five or six months, it was discovered that twelve of the natives were regular in their attendance, and appeared to be very much attached to the ministers of the Romish chapel. The American missionaries immediately took alarm at this, and used every means in their power to make the Catholic missionaries appear contemptible in the eyes of the natives: the most villainous falsehoods were fabricated, not only about them individually, but about their religion; they were held up as idolators, as persons who did not worship Jesus Christ, who did not worship the true God; indeed, every thing that malice and fanaticism could devise was done and said against them; but, like true Christians they bore it with resignation, and when they were reviled, reviled not again." In the year 1829, the United States ship of War *Vincennes* arrived, bringing a letter from the secretary of the navy to the king, recommending the Calvinistic missionaries to his protection, which was the same as recommending the government to persecute the Catholics. The first Sunday after the departure of the *Vincennes*, the Catholic chapel was entered during divine service by an armed party of natives with a pious chief at their head; the minister was grossly insulted, the men were forced out at the point of the bayonet, and many of the females hauled out by the hair of the head and threatened that, if they ever attended the chapel again, they should be kept at hard labor for life, or until they renounced the Catholic faith. From this time, nothing but persecution ensued; the congregation, which by this time amounted to upwards of fifty, were obliged to meet in secret places by night, to avoid the bloodhounds of the American missionaries, who had such influence over Kaahumanu, the queen regent, that whatever they proposed was adopted by her, and nothing was done in regard to religious affairs without their consent. On Christmas-eve, 1831, the Catholic missionaries were taken by force from their house, and put on board a native vessel, carried to the coast of California, and landed on a desert part of the coast [St Pedro's,] with only two bottles, and thirty miles from the nearest town. The followers were sentenced to hard labor for life, or until they renounced their religion. Men, women, and even children, were kept carrying stones by day, and heavily ironed by night, with no shelter but a few mats laid over some sticks, and but little, very little, to eat, and not allowed to come to the village. I have seen a little girl, not exceeding six years old, beaten because she could not carry a stone that was too heavy for her, and this was done not more than a mile from, and almost in sight of, the houses of missionaries who call themselves Christians, without their ever attempting to relieve the suffering of these poor persecuted creatures. In the month of June, 1832 Kaahumanu died, and the young king, who found he could assume some authority, immediately released them much to the regret (no doubt) of the Calvinists; but one of the eldest and most respectable of the women soon died from the effects of ill-treatment.

"The American missionaries, in their report, say that the French missionaries never had permission to settle. That statement is a falsehood, and they know that it is such. They (the French missionaries) were told by Boki, in the presence of the king, myself, and several others, that they should be protected, and allowed to remain as long as they did not interfere with the affairs of state, and I am certain that even the American missionaries (though truth is not essential in their creed) dare not

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

SUMMARY VIEWS OF REDEMPTION.

The word redemption is used in the Bible in two very distinct senses; the one literal, the other figurative. The literal is a commercial sense, as when by contract between two persons a literal ransom is paid by one of them to the other, to redeem some person, creature or thing. A note may be redeemed by paying the sum promised—a mortgage by fulfilling its condition,—a pawned animal, by paying the sum for which it was pawned—a slave, by paying such a ransom as the slaveholder demands. Redemption in its figurative sense may be effected by extraordinary exertions or sufferings, or by remarkable interpositions of divine Providence, without a literal ransom, as when God redeemed the Israelites from bondage by remarkable displays of his power and the ministry of Moses. In the same figurative sense we believe that the redemption of sinners by Jesus Christ should be understood.

That we may see the importance of so understanding the redemption by Jesus Christ, let us keep in view the fact that the forgiveness of sins is represented as, on the part of God, of free grace—"the riches of his grace," "the free gift by grace,"—and then attend to the following illustrations. If a friend pays in full the debt of a bankrupt, there is no free grace on the part of the creditor in cancelling the note. If a philanthropist pays in full the ransom demanded by the slaveholder for his slaves, the philanthropist may exercise free grace in giving them their freedom; but there is not in this case any free grace on the part of the slaveholder.

Hence we may see that on the hypothesis of literal redemption by Jesus Christ, or that his sufferings were a literal ransom or substitute for our punishment, and the only ground of our pardon, there was much of free grace on his part, but none at all on the part of the Father. For by the supposition the pardon of the sinner was literally purchased and paid for by the substituted punishment endured by the Son.—So far as praise would be due in such a redemption, it would seem to be wholly due to him who paid the price at which it was purchased. Yet, according to the Scriptures, it is God who forgives, through Jesus Christ. If then we wish to see free grace in the pardon of our offences, we must adopt the figurative meaning of redemption.

If we understand the redemption by Jesus Christ as figurative, and in this respect similar to the redemption of the Israelites by the ministry of Moses, we may then find that the figurative ransom, consisting in what Christ did and suffered for us, is so far from precluding free grace on the part of God in the forgiveness of sin, that it much enhances the display of free grace, and its wonderful riches. In this view of the ransom we may both see and feel the force of this reasoning—"He who spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things!"

As a farther illustration of the subject let the following cases be supposed:—James and Alfred were two kings. In the dominions of each of them were many transgressors, some of whom were already under sentence of death, or some other terrible punishment; and the day of execution was approaching. Each of these kings possessed the full power of pardoning offences against the laws of the State; but they had established different principles relating to forgiveness.

King James had adopted this principle, that the honor of his character and his laws required that every transgression should be punished, by inflicting evil on the transgressor, or on some innocent person, who should offer to suffer as his substitute; and that, however penitent a transgressor might be, the punishment deserved must be inflicted.

The principle established by King Alfred was this, that the penitent shall be forgiven by the mercy of the king; that if any offender who is under the sentence of the law, shall, prior to the day appointed for executing the sentence, give satisfactory evidence that he has really become a reformed man, the punishment shall be freely remitted, and the person restored to favor.

King James had a son of a benevolent character. He well knew that many of the king's subjects were liable to punishment. He knew also the disposition of the king and the principle which he had adopted, by which repentance was rendered of no avail as a ground of pardon. He felt sincere compassion for the condemned malefactors, and went to his father, offering to become the substitute of the guilty, and to endure in their stead such suffering as would be an equivalent to the evils which they had deserved. The king accepted the offer, and inflicted on his spotless son most terrible sufferings. He then caused a proclamation to be made that all the malefactors who should repent and submit to the teachings of his son should be forgiven, not on the ground of their reformation, but on the ground of the substituted punishment which had been inflicted on his son. Many of the guilty become reformed men, and were exempted from punishment. In this case we see no free grace on the part of the father.

Alfred too had a benevolent son who was one with the father in compassion for the guilty. It was the primary wish of both the father and the son to save the wicked from their sins, and in this way to save them from punishment. The language of Alfred's heart, was this—"They will reverence my son." He therefore sent his son with a special commission to proclaim his pardoning love—to call transgressors to repentance, and to teach them by precept and example what they must do to be saved. The father was aware of the perils to which the son would be exposed in going among men hardened in crime, to call them to reformation; but such was his desire for the reformation of his subjects, that in a case of such importance "he spared not his own son" but sent him on the perilous embassy. The son too was aware of the perils comply with his father's desire, believing that what he might suffer in such a cause would be overruled for his own good, and for the welfare of the kingdom. Not a few listened to his calls and entreaties, and returned to the path of allegiance and duty. These were freely pardoned and restored to favor. But others were offended with the faithfulness of the son in exposing their guilt and danger; some of them became so enraged that they seized him, beat him, and imbued their wicked hands with his innocent blood. For a time the son was regarded as dead; but God graciously restored his life.—After this event many of the transgressors became penitent by reflecting on their ingratitude and malignity towards one who had so kindly exposed even his life for their benefit. A number of the friends of the son were commissioned by him to go through his father's dominions to extend the work of reformation, and proclaim pardoning mercy for all who should repent. They urged in a plausible manner the obligations of the guilty to return to a king who had so loved them as to send his dearest son, exposing him to perils, sufferings and death for the good of guilty subjects,—or that he might recover them from their evil ways, and save them from punishment.

In view of these illustrations it may be asked, What can be more obvious than that the literal ransom, or substituted punishment, exacted and inflicted by James, wholly precludes even the possibility of free grace on his part in bestowing "purchased pardons?" And is it not equally obvious that the figurative ransom, or voluntary exertions and sufferings, under the government of Alfred, greatly magnifies the riches of his grace in the pardon of the penitent.

The conduct of James resembles that of a stern selfish creditor in giving up the note of a bankrupt, having received pay to the last mite of the bankrupt's benevolent friend. And may we not truly say that the conduct of Alfred resembles the conduct of our heavenly Father, who with joy of heart, freely pardons returning sinners, after much long suffering and great expense to bring them into a state of reconciliation that they might be consistently forgiven? Nothing is more clear than that the literal purchase of a benefit is totally inconsistent with its being a "free gift by grace," and that the figurative ransom enhances the grace of the free gift. For the correctness of this decision we appeal to the common sense of mankind.

REFLECTOR.

FOR THE CHRISTIAN REGISTER.

THE PARABLE OF EUSOVIUS.

And it came to pass in the reign of King Agrippa, that the people had become exceedingly sinful and corrupt.

And the whole land was filled with rioting, and violence and drunkenness.

And the wine sellers, and the rum sellers, were seated openly in the market place, and even before the very doors of the Temple that Herod had rebuilded.

And they seduced the multitude to do evil continually; and they brought them to poverty, and to ruin, and to death.

And it was at this time that there appeared among them a teacher, who was called Eusovius; and he went about preaching repentance and reformation.

And many people followed after him and harkened unto his words; but the worshippers of Mammon reviled him, and spake evil against him.

And he said unto them, Why sell ye your consciences for gold, ye sons of an evil generation? Know ye not that the time cometh, when the souls of your victims shall rise against you in judgment, even in the great and terrible day of the Almighty?

And they answered him, It is *lawful* for us to sell these things; and we *compel* no man to buy of us. The abuse of any thing doth not abrogate the lawful use thereof. Behold now here is a vender of implements of war; he has sold a sword to a man, wherewith he hath killed himself—sayest thou that he is a sinner like ourselves?

And a great multitude having gathered together, Eusovius stretched out his hand, and said unto them, Men and brethren! verily I say unto you, from the mouth cometh forth all manner of deceitfulness; but God looketh at the heart; ye deceive men, but God ye cannot deceive. Behold! I say unto you, that when the evils of any thing shall come upon you like a leprosy, and the whole land shall be filled with lamentation, and mourning, and wo, ye shall then abrogate the use thereof, and put it away utterly from among you. And the hope of the righteous shall be gladness, but the expectation of the wicked shall perish!

And he spake unto them a parable, saying,

A certain husbandman having gathered together his substance, went into a far country; and his wife, and his children, and his servants followed after him.

And he settled himself in the wilderness.

And he built him an habitation, and made him a garden, and cultivated the earth for a subsistence.

And the Lord prospered him.

But as he grew in substance, and in riches, so also increased his desire of gain, and his forgetfulness of the Almighty.

And he called together his children, and said unto them,

Behold the foxes of the fields and the beasts of the wilderness are without number,

Lo! I will ensnare them, and take them unto the cities, and sell them, and they shall become profitable unto us, and we shall increase and multiply.

And he made unto himself a Trap, and it was fashioned with iron, and with steel, and with springs, and with hinges, and with joints, and became an engine of terror, even unto the whole household.

And having cautioned them to beware of it, he placed it in his garden.

Now it came to pass, that after some time, his eldest son having forgotten the admonitions of his father, fell by accident into the trap, and was killed instantly.

And there was great lamentation, and mourning, over the first born; and the mother wept over him, and cried, My son, my son, and refused to be comforted.

But the angel of Time passed over them, and their sorrows were alleviated.

And the trap was again placed in the garden, to capture the beasts of the field, and the animals of the wilderness; and the father again warned his children.

But the second son, likewise, fell a victim; and he was brought in lifeless, and bleeding.

And they wept sorely; and they said, Man that is born of woman is of few days and full of trouble.

He cometh forth as a flower, and is cut down; he fleeth also as a shadow and continueth not. The ways of Providence are mysterious, and man must submit to the destiny appointed him.

And having performed the usual ceremonies, they carried him into the field, and buried him.

Now after this time, the father having called together his household, said unto them, Lo! I go to place the trap in the corner of the vineyard; and I say unto you beware of that place; and let the fate of your brethren be unto you a hindrance and a warning; and go you not near unto it, for in the neighborhood thereof is danger, and the place thereof destruction.

And they answered, We will not go.

But they remembered not their promise.

And it happened, that when the time of the Passover had come, and the husbandman was preparing to go up to Jerusalem, as in the morning he went abroad in his fields, he heard the shouting of his servants; and he looked, and he beheld,—not his son, but the wife of his bosom, the mother of his children, in the agony of death. She had fallen into the snare. Her last look seemed to reproach him.

And he fell down in despair.

And his sons came unto him, and they rent their garments, and poured dust upon their faces, and bewailed day and night continually.

And they cried, Where now is our hope, as for our hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust.

And having embalmed the body, they brought it to Jerusalem, to be buried in the sepulchres of the holy city; and there was wailing among all the people.

And it came to pass, that having tarried there many months, they returned home, and again busied themselves in the care of their husbandry. And they increased in riches and in substance.

And the father said, I have been grievously afflicted. The angel of Death has visited me, and left me only Abner and Benjamin, to comfort my old age.

And he called them, and said unto them, My sons, keep my commandments, and lay up my words with you, and your inheritance shall be great, and your days shall be long in the land.

Behold we have increased in substance and in riches.

We have cultivated the earth, and have trafficked in the cities, and we have taken the beasts of the forest, and their spoils have become a gain, and an inheritance. Lo I will again ensnare them, that we may become wealthy, as the money lenders of Jerusalem.

But O my sons! give ear unto my counsel, and neglect not my instructions; and thou, Abner, shalt take charge of the young man Benjamin, whom my soul loveth, and thou shalt keep him from evil; and I go to place in the garden the trap for the beasts of the wilderness.

And ye shall in no wise approach unto it, lest ye bring my grey hairs in sorrow to the grave. Let me not say, Died Abner, as the fool dieth. I say unto you, that I have no sin in this matter, for thereunto I *compel* you not, but rather warn you unceasingly.

And if ye disobey my commands, and will not hearken to my voice, great is your own condemnation.

And having said thus, he again placed the snare.

Now many days passed away, and the father was watchful over his children. Yet had Abner forgotten his instructions, and become regardless of his admonitions. And he went, and came, and lingered about the place, until at length he was crushed in the springs of the trap, and he was wounded unto death.

And the father ran, and caught him, and carried him into the house.

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And Eusovius, lifting up his voice to the multitude, exclaimed, Men and brethren! as the father is bending in tribulation and anguish, over the body of his expiring son, while the youth Benjamin stands in tears beside him, men and brethren, my appeal is to each one of you; by the God of your fathers,—I ask you—*Will he again set the fatal trap?*

And the whole multitude answered, as with one voice, and they said, He will not.

And Eusovius said, He will not. He will rather cast it into outer darkness, and he will build a fire that it may be utterly consumed. And he will go about in sackcloth and ashes all the days of his life; lamenting the hardness of heart, and the blindness of mind, that brought death and desolation around his.

FOR THE CHRISTIAN REGISTER.

FIRST PARISH IN HAVERHILL.

MR EDITOR—The Editor of the Salem Landmark, in the number for the 21st instant, has made some remarks, highly derogatory to the character of those calling themselves Unitarians, in the First Parish in Haverhill. He has adduced nothing to confirm his remarks except what he calls a "statement of a Christian minister" whose name is not given. I cannot say that such a statement was *not* made. Had he given the name it would have been easy to have ascertained, whether the authority of the editor was good. If the "statement" ever was made by a Christian minister, I venture to say, that it was made without a full knowledge of such circumstances. I wish not to accuse any. I was not in town at the time alluded to, and knew little of what had occurred before I came here. I shall not undertake to speak of what I do not personally know. The public must judge from the statement made by the vindicators of the parties to whom the greater degree of blame is to be attached.

I have now been connected with the Unitarian Society or First Parish eight months,—for that time, I can speak, understandingly, of their character and conduct. So far as the relation of a pastor with a people, for that length of time, will enable one to judge of them, I must think that the remarks of the editor of the Landmark do them great injustice. I have no wish to injure the editor of the Landmark. In the slight acquaintance, which has existed between us I have received from him the treatment to be expected from a Christian and gentleman; but I would state, explicitly, what I have witnessed of the spirit and character of those of whom he speaks with such harshness. As a parish they have been highly exemplary, in their attendance on the ministrations of the sanctuary. In my private conversation with them, I have found them, to all appearance, sincerely interested in religious subjects. They have, with great unanimity and alacrity done whatever I suggested for the welfare and improvement of the society. They have, on my recommendation, organized a Sunday School, consisting, I think, of about seventy-five different scholars, with about twelve teachers, remarkably devoted to their duties. They have purchased for the use of the Sunday school, about three hundred different volumes of various kinds and sizes.—They have, with perfect unanimity, procured copies of the Rev. Mr Greenwood's hymn book, sufficient for the accommodation of the society—the Hon. L. Saltonstall of Salem, having, generously, supplied the pulpit and orchestra. They have treated their pastor, uniformly, with much more kindness than his merit could possible deserve. I think, that the editor of the Landmark will himself, sometime, regret that he had not let matters rest. Calling up old difficulties can produce no good effect, but will perpetuate bitter feelings, which for the sake of religion and society, ought to be subdued. Whether the Unitarians alone may have reason to regret that the Editor of the Landmark has attacked them, the public will judge for themselves. The above observations have been prompted, wholly, by what I think due to those, in my belief, unjustly aspersed. My sincerity, I am confident, will not be questioned by any who know me.

N. GAGE,
Pastor of the First Parish in Haverhill.

FOR THE CHRISTIAN REGISTER.

RESORT TO THE CITY FOR EMPLOYMENT.

MR EDITOR,—I met the other day with an advertisement concerning the Polish exiles, by which it appears that a dozen of them remain unprovided for. "They are in a state of deplorable want; strong and industrious, and willing to work,—they can nevertheless find no occupations."—Now this is the case in the city with many who speak the English language, and I would embrace this opportunity to show our *country* friends "the state of the market," to use a tradesman's phrase; that young men in the country, who have a good home, kind friends, and plenty of work, may "be content with a little," and stay at home, instead of encountering, as too many have done, the risk of finding employment as clerks, &c. in this city. The fact is, that we are literally flooded with "office seekers" of this description. If a gentleman wishes for a clerk, and advertises, he will be certain of at least a score of applicants per day, so long as the advertisement is continued. And these young men, many of them, are poor—they have

not sufficient means, to procure the necessaries of life, but are obliged to run in debt for board, washing, &c, in the hope of soon finding employment! And this continues,week after week, until they find their bills have accumulated beyond redemption, and they are *discouraged*; ready to run at any ones bidding, poor fellows, and glad to accept the low offer of $3 and $4 per week. This is the case of not a few in this city, and there are great and lamentable evils resulting from such a state of things, and I beg the reader's attention to an enumeration of some of these evils. And

1st. Young men in this condition, of good habits and good trades, but out of money, out of employment, and without friends, are often most grossly imposed on. They are easily led away by circumstances, to the sinks of infamy and disgrace, by those employed for the purpose, and there made the drudges of the profligate and unprincipled.

2d. Once caught in such company, though innocently, they are shunned and cast off by those who respect good society and good manners, and thus left to their own infamy, which will soon ruin them, if it has not already done it.

3d. Thus situated, we cannot tell how many young men are entrapped, ruined and destroyed, but the number is not small, and it is increasing every day. It is astonishing beyond all acconnt, that our citizens are so lukewarm and indifferent to these things. Why do not some of our writers come out of their hiding places, and speak out on this subject, and let our slumbering community know *what is done here*? I am not capable of doing justice to the subject, but I cannot rest in silence, until I have once more earnestly called the lovers of good order, the friends of social, moral and religious society, to turn *their* attention to *this* state of society in this city. The evils of the Infidel club are many and great, and growing worse and worse; the wicked *seducers* of the *innocent*, of both sexes, are bold and untiring, and it is the *duty* of every father, of every mother, sister and brother, to do *something* to *prevent* the spread of *licentiousness* and *debauchery*; to save the young men who are led captive by their passions, and raise the tone of moral and religious feeling in the *public* mind, that *vice* shall *hide* itself for shame, instead of stalking about our streets and staring us in the face at the corners of the streets. I drop these few hints in the hope that somebody will take up the subject, and not let it rest until a society or societies are formed, in every part of the city, for the more effectual prevention of *irreligion*, and its attendant vices; to look after, support and protect the young men, and especially the young women, who are destitute of friends, money and employment, and are by the force of circumstances, driven to crime and inevitable destruction.

A BEREAN.

FOR THE CHRISTIAN REGISTER.

LAW AS SUITED TO MAN.—*Concluded.*

"Established Orders," in the writer's view, exert a beneficial influence on social life. "Here all within their particular order, are so far, not theoretically, and in name merely, but in very deed, on an equality—being of the same order makes them a brotherhood. There is more unbending, more free heartedness, more open joy of countenance and voice, more ease in act." Here is a new way of creating a universal sentiment of brotherhood, of opening all the channels through which social sympathy may flow from heart to heart; and of substistituting for the hollow formalities of Republican life, the natural language of free-hearted, unsophisticated, aristocratical simplicity. This it seems,can be easily effected by partitioning men off by artificial barriers, and by huddling them together into "classes," without distinction of talents, taste, or moral worth. The assuming and the intolerant, the genius and the blockhead,the generous and the selfish, all melt into a delightful union of brotherly love, the moment they feel the external pressure of law holding them together. I had thought it more favorable to social enjoyment, as well as moral exertion, to throw aside all artificial distinctions, and leave society to arrange itself on the principle of elective affinity, according to the talents, taste, and cultivation of each individual. Then would those gifted with a thirst for knowledge, a finer sensibility to whatever is virtuous and ennobling, rise to participate in that for which the God of nature evidently designed them, while the idle, the vain, and the empty wherever born, would sink to the place assigned them by the laws of God, instead of being foisted into the place of their betters by the laws of man.

Again, the writer maintains that "established orders" are favorable to well-regulated liberty. "They serve as checks on each other, and thus that most reckless form of despotism—sudden, and passionate change is brought to a stand." But how serve as checks? Each order, prevents the power of the one below from extending upwards and encroaching on its own prerogatives, but not at all from running downwards and encroaching on those below. The harder the higher orders pinch those below, the more these must oppress those below them, and thus, the system would become one of the most ingenious political engines to suck up the substance and the liberties of the people. Such has always been the tendency of this system, where it has not been more or less restrained by constitutional responsibility to the governed. Before the crusades, and while as yet aristocratic orders were unadulterated by any mixture of republican responsibility, the larger barons had appointed inferior orders under them, and these again inferior ones, and each one oppressed the one below, just in proportion as he was oppressed by the one above. And thus almost every inch of land in Europe had been wrested away from the people, together with their liberties, and were in the hands of these Barons, while the people were reduced to the condition, many of them, of wearing collars on their necks, like dogs, with their owners' names on them. The greatest benefit of the Crusades was that they broke the power of these barons and divided it among a greater number and gave back a part of it to the people. Better have a thousand petty tyrants who should be obliged to plunder only for themselves and not for the insatiable rapacity of others and themselves too.

Having discussed the advantages of "established orders," the writer goes on to show the evil tendencies of the "law of equality." He begins by showing that the fundamental principle in the Declaration, "all men are born equal," is unsound. In order to prove this he undertakes to show that, "to command and to obey meet us at every turn" in the arrangements of Providence. In his relation to God, the finite and created holds that of dependence and obedience. In that of father and child we find power and authority on one side, dependence and obedience on the other. The tall tree and the humble flower, the river and the brook; *inequality* every where presses in upon our senses." "Bring mankind to a level. Why, you might as well tramp the tossing sea into a plain, as keep them thus." Now I have heard this mode of reasoning made use of in Lyceums, Academies and Colleges, by young reasoners in order to sharpen their logical weapons against an opponent, by showing how a weak side could be defended. But I never before thought that any one used this argument in sober earnest. As if the proposition that "all men were born equal," comprehended equality in every thing. The equality referred to, evidently refers exclusively to civil rights, it refers not at all to amount of possession either of talents, or of property, but entirely to the right to use what one has. This amounts to nothing more than to assert that a man who has ten dollars, has the same right to use it, as he who has a thousand. This principle then so far from aiming to reduce all men to a dead level, either in property or intellectual attainment, has the direct tendency to produce all that diversity which the God of nature intended, by breaking up all artificial restraints, and giving each one the power to avail himself of all the advantages of talents or fortune which Providence has thrown in his way. But, great alarm is felt for the security of property and of individual rights, under the operation of this principle. This is strange, for the very essence of it is to secure to each his full share of right. So long then, as the principle is maintained, all must be secure. This principle will then tend to make all its friends, because it is a friend to all. But that Government which confers certain privileges on certain orders,may make those privileged orders its friends, and for the same reason all others its enemies: and as these orders must ever be a minority, this principle must be ever tending to its own destruction. But the writer refers to facts to confirm his position. He more than hints at a great insecurity of property among us. He speaks of "a tremendous evil which is threatening us; the hatred of the poor to the rich;—no, not of the poor, but of the middling classes. These are they who are laying hold on their brother's heel and would fain get from him his inheritance." Now with all deference to the writer, I must be permitted to express my utter surprise at this statement. I have long been familiar with the class of people alluded to, in almost all parts of New England, and I must confess,that such charges would have been among the last that would have suggested themselves to my imagination. I have often been delighted with the contented air with which all seem to repose in the security of their property and personal rights. In speaking of the rich too, no remark is more common, than this; well, such an individual deserves his riches, for they are the fruits of his talents and industry. They speak with great complacency of the fact that many of the rich men went, poor boys, from their own village or neighborhood, and it doubtless adds not a little to their complacency, that their own children may, by the same talents and industry, acquire a similar fortune. Indeed, I am strongly convinced, that this class in New England which makes up the great body of the people, may proudly challenge comparison with the body of the people of any nation under heaven both for security of property and complacency towards the rich.

The writer's views upon the influence of "this equality system," on man's religious relations, social state, and schemes of education, I think liable to still more serious objections. I regret that my limits will not permit me to point out what I consider mistakes in point of fact, and fallacies in point of reasoning, especially on the subject of education. I must however before closing, object most earnestly to the tone of disrespect and sarcasm with which the writer speaks of the endeavors to disseminate knowledge among the great body of the people, by sneering at "our show of academies, and our hodge-podge of Lyceums."

Does not the writer know that where these institutions for the people are the most numerous, and are carried to the greatest perfection, *there* is the greatest reverence for law and gospel, and the greatest stability of the social order, not to mention the general advancement in individual and social cultivation? Does he not know that a majority of our best minds were here first awakened to a consciousness of their power, and that, but for these schools, instead of defending the Constitution and vindicating the rights of the people, they would now be whistling to their teams, or tending their flocks on the hill-sides of New England? But this is what the writer deprecates. He has no patience with this audacious aspiring of the people, after what should belong to "established orders."—He sighs after the good old times when there was such a delightful confidence between master and servant; (referring probably to the time when slavery existed among us). He indulges in a poetical description of this relation, which would suit that of a faithful dog to his master, much better, than that of two immortal beings. I close these strictures, with noticing only one sentiment more which pervades all the writer's views of law. He opposes the notion that "that is the best form of law which leaves man the most to himself, allows him to forget, save where he openly and purposely violates it, that he is under law." He maintains that "law should meet us every where, with the air of supreme authority, pressing upon our senses, rising up before our minds." Now if the universe were one great puppet-show, and moral beings were to be moved by the cords and pulleys of external law, and not by a self-moving and self-governing principle, I should agree to the above stated principle. But while virtue is the greatest glory of a moral being, and while virtue depends entirely on self-government, I never will consent that this prerogative of an independent, free, immortal spirit shall be bartered for that external control which would reduce it to a machine.

While I have been thus free in my strictures on the writer's political views, I would by no means be thought insensible, to that power and beauty of style and that high benevolent and religious tone, which does so much honor to the writer's imagination and heart.

B. F.

Cambridge, Feb. 17th.

FOR THE CHRISTIAN REGISTER.

CORRESPONDENCE BETWEEN A UNITARIAN AND TRINITARIAN CLERGYMAN.

MR EDITOR—I send you the following word for word correspondence which passed between myself and a Trinitarian clergyman last Nov. in a town as far East as the Penobscot. Though not intended for the public eye,it is not of a private nature. It may be interesting to the Unitarian Society more immediately concerned; and some of your readers may obtain more confirmed or more correct impressions of the enlightened state of Orthodoxy in the Eastern portion of Maine. Had I felt at liberty, some alterations would have been made in parts of the correspondence which proceeded from my own pen.—But I trust that you and your readers will not be severely critical of its imperfections.

S. A. D.

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November 1834.

DEAR SIR,—As the Anniversary of Thanksgiving occurs during the present month, and as I am on the point of leaving town for a fortnight, I take the liberty of addressing a note to you in reference to that interesting occasion. It strikes me unpleasantly that there should be the appearance of religious discord on a day consecrated to Thanksgiving for common gifts and blessings. Is it not possible for us to celebrate this event on common ground? I propose that the societies should unite on this day, and the services be divided between us. If this arrangement be agreeable to you,I propose farther that you prepare a discourse, while the other services are left to me. If you deliver the discourse it is important that it be delivered in our church, otherwise our people will not be generally disposed to attend.* The sectarian spirit which may exist in the bosoms of some (perhaps few) of both societies ought not, it seems to me, to come in competition with the cause of charity, good feeling, and true religion.

Yours respectfully,

S. A. D.

REV. MR P.

P. S. Do you propose any different arrangement of the exercises, or do you prefer to have separate meetings?

—

November 19th, 1834.

DEAR SIR,—Your note, proposing a union meeting on Thanksgiving day,was duly received. If we were to have such a meeting, and if I were to preach the Sermon, I should have no objection to going to your meeting house, nor would any of our people feel objection to going into your house in such a case, I presume. But when you say that your people would "not be generally disposed to attend" if we were to hold such meeting in *our* house, I am inclined to believe there is not much reason to expect any *union* of *feeling* between the two societies, even if they should be collected together. If such a sectarian spirit, as you call it, exists—such discordant feelings, is it not utterly idle to think of bringing them together, with charity abounding between them?

It strikes you unpleasantly that there should be the appearance of religious discord on that day; and assuredly, it would be more pleasant to see this whole people really united in embracing the true doctrines of the Gospel and in the exercise of true religion, and to see them united together in worshiping the same true God.

But how is it possible to bring these two societies together heartily in worship? If you and I really believe as we profess to, and if the two societies really believe as they profess to, how is it possible for us all to meet as you propose without the greatest inconsistency in both parties—without the practice of mutual *hypocrycy*? Where is the "common ground" on which Trinitarians and Unitarians can meet in worship? Where is the ground of charity, true Christian charity, between them? The former render the same unqualified honors—the same divine worship to the Son of God as to God the Father—this they believe to be the will of God (John v. 23). They believe that those who withhold such worship from the Son withhold divine worship from God, and do not worship the true God as he is revealed in the Bible in Spirit and in truth.

Unitarians do not hold the Son to be the *"true God and eternal life,"* they do not profess to render the same worship to him as to the Father. To say nothing of difference in belief upon other great points, there is this wide difference upon this all-important point between the two denominations. Now how is it possible for Trinitarians, with such views, to exercise true *christian* charity towards Unitarians? Or how is it possible for Unitarians,with their views, to exercise true *christian* charity toward Trinitarians? You know very well, and so does every intelligent Unitarian, that if you really believe as you say you do, and this I am not disposed to doubt, you cannot, and do not, regard us otherwise than as *idolators*, because we do render the same divine honors to the Son, whom you esteem as a *creature*, however great, as to the Supreme God—the Father.

Trinitarians profess to exercise no *christian* charity to Unitarians—they cannot. Unitarians I know, *profess* to feel true charity for them, but how they can regard them as true christians, and yet as idolators, is to my mind inexplicable—impossible.

I can see no more reason for our uniting in our worship on Thanksgiving day than on the Sabbath or any other occasion—for we expect to worship the same God on that day as on the Sabbath, and so do you—so that I can see no reason why we can or should meet on that day any more than on the Sabbath.

Most cheerfully and heartily can I cooperate with you, and all others of your belief, in the cause of Temperance and other kindred enterprizes, but how we can consistently meet and mingle in worship, with our present sentiments, I am utterly unable to see.

Yours with feelings of respect and kindness.

W. P.

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"A spirit of doubt has spread and I look upon the *heated* controversies and disputes—the *unsocial* and *unchristian* conduct of the various sects as a great source of this evil; it becomes every one therefore no longer to suffer these disputes to divert him from practical good; for they certainly tend to nourish Infidelity more than to foster Christian truth."

A POOR LAYMAN.

"How I hate the little narrowing names of Arminian and Calvinist. Christianity is a broad basis, *Bible* christianity is what I love: that does not insist on opinions in themselves indifferent,—a Christianity practical and pure—which teaches holiness,humility, repentance and faith in Christ; and which, after summing up all the evangelical graces, declares that the *greatest* of these is *charity*."

HANNAH MORE.

Dec. 1st 1834.

Dear Sir,

Your letter which I received on the Tuesday evening previous to Thanksgiving I regarded as settling the question whether there should be an union of our Societies on that occasion. It was my intention not to let it pass without remarks, but in consequence of indisposition and urgent engagements I have not been able to answer it until this moment. I take the liberty of making some observations upon parts of your letter because I feel it to be a duty I owe to myself, the society to which I minister, and the cause of christianity. You will then understand and I hope you will remember that the obstacle to an united assembly of the people of this place or an occasion set apart for the expression of gratitude for common blessings was not thrown in the way by myself. I wash my hands free from this sectarian act. In stating the reasons why there should not be an union of the Societies —you say you are "inclined to believe there is not much reason to expect"—if circumstances stated by me are correct "any union of feeling between the two Societies, even if they should be collected together." It is our duty, Sir, I conceive, not to take a course which will have a tendency to perpetuate *disunion*, but to do what we can, especially as we profess to be ministers of a religion of love, to promote *union of feeling*.—In reference to some remarks of mine upon religious discord, you observe, "assuredly it would be more pleasant to see this whole people really united in embracing the true religion, and to see them united together in worshipping the same true God." This language, sir, I do not mistake. It implies much more than at first sight it appears to. I am much obliged to you for insinuating that we (the first established society in Castine)† do not embrace "the true doctrines of the Gospel"—"do not exercise true religion"—and "do not worship the true God."—The last thought I shall remark upon hereafter more at length. I have simply to say here that I sincerely hope it will be a long time before we resort to creeds fabricated by men to ascertain what are "the true doctrines of the Gospel"—what constitutes true religion, or who and what is "the true God."

Again you ask, Sir, how is it possible for us to assemble for worship—"without the greatest inconsistency—without the practice of mutual hypocricy?" And this question you ask in reference to an united meeting on Thanksgiving day. I do not consider such a question as deserving of an answer. It carries to my mind absurdity on its very face—how can it seem otherwise? You ask farther "where is the "common ground" on which Trinitarians and Unitarians can meet in worship? If you have not yet arrived at this knowledge, it is better to leave you still to your own sagacity—with this fact among many before you that the Episcopal Society in Portsmouth (which is Trinitarian) has often united with the Unitarian Society in that place—on the Sabbath too. Had they no "common ground?" Were both societies "hypocrites?" Again, you undertake to show that because we regard Jesus Christ as the "Son of God" and not as the Supreme God himself, we "withhold divine worship from God and do not worship the true God." You refer to John v. 23. Your reasoning is unquestionably *human*, though you may regard it as having the *sanction of inspiration*. Whom did Moses, Abraham, Job, Solomon, David, and the Jews generally worship? Did they worship Jesus as God? Did they worship him at all? There is not a shadow of proof that they did. They worshipped the same God that we do.—Then "*te judice*"—they did not worship "the true God." You ask further—how Trinitarians can "exercise true *christian* charity towards Unitarians?" I should be sorry if none of them did. But it is not the fact. I am happy to believe, from personal knowledge, that many very many have *christian charity*. You should have said some Trinitarians; you should not have stigmatised them all as destitute of one of the first principles of religion—without which Paul tells us we are as "sounding brass or a tinkling cymbal." You say you do not "profess to exercise "Christian charity" towards us. You say "you cannot." Let me ask, Sir, whence you got such religion? Do you dishonor Christianity so much as to call it by this name? It is no better than the spirit of Mahomedanism. You say you are well aware that Unitarians profess to feel *true charity* towards Trinitarians. You doubt this, you deny it. "It is to my mind inexplicable—impossible." These are your words. To such language it would be useless to reply. I place it before your eyes that you may read it again and ponder upon it seriously.

The last reason that you assign for not having an united meeting viz. "we expect to worship the same God on that day as on the Sabbath, and so do you"—is the same that you have thought fit to utter twice before and involves a charge which is unworthy of you as a Christian minister.

In fine, I may say that I was much surprised and much grieved to read your letter. It contains sentiments which I am sorry any individual, especially one in your situation, should entertain, as they are in themselves, unchristian—and, in their tendency, are opposed to the peace and best good of society. The remarks that I have made, I have made with freedom, because conscience would speak, but with no hostile or unfriendly feelings. I wish your truest good, now and forever.

Yours &c. S. A. D.

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* It will be readily understood that if the arrangement had been that the writer deliver the discourse, a like reason—viz. that the Trinitarians would not have been generally disposed to attend at the Unitarian church—would have rendered it advisable that the discourse be delivered at the Trinitarian church. It may be here remarked in justification of the proposal to unite the two Societies that they are both small—their united audience commonly not exceeding 350 and on the occasion in question falling 100 short of this number. The houses of worship are equally convenient as respects distance, though the Unitarian is larger, and for this, with other reasons, would have been the most commodious and suitable place for assembling.

† Fourteen years since, or less, this was the only society in the place. The Rev. Mr Mason minister-od to it from 30 to 40 years.

CHRISTIAN REGISTER.

BOSTON, MARCH 7, 1835.

CHURCHES IN BOSTON AND VICINITY.

In speaking of the "Sketch of the Progress and Decline" of these Churches, by the Pastor of Bowdoin Street Church, we have remarked that nothing is said of the progress of them, after their first formation, for more than one hundred years. Indeed it appears from the author's showing, that the seeds of corruption were sown from the beginning, and soon produced fruit. The first bright day that our churches beheld, was when Whitefield, the angel of newlight, first descended on this hemisphere, and revived the Lord's work with such power, that it is called in the "Sketch" the beginning of "a general resurrection of the dying life of the church."

Whitefield certainly occasioned great excitement of various kinds. We do not deny that he did good; certain it is he did much evil. What would our orthodox clergy think of a schismatic at this time, who, with the eloquence of Whitefield, and under the same pretence or belief of being admonished by the Lord in dreams or visions, that he had a great work to perform, should announce in the public prints that he should preach such a day in such a town, the next day in another, and so on in his travels through the country, without giving any other notice to pastor or people. If these towns should have, as most of our towns had a hundred years ago, but one minister, and he an orthodox congregationalist, unless orthodoxy has a much more humbling and subduing influence upon the temper than we suppose it to have, the ministers of those towns would not submit very tamely to such invasion. They would be very apt, if their sheep knew their voice, to sound the alarm, and cry out—"a wolf in sheep's clothing!" Imagine then such a man as Whitefield, with several coadjutors of like zeal, though of inferior gifts, and therefore more wild and fanatical, roaming through the land, and gathering crowds about them to listen to their loud exhortations for winning souls to Christ or to themselves, denouncing pastors, who, in a constant round of duty, with the "still small voice" in which solemn truth is wont to be uttered, are imparting saving knowledge, peace and consolation within their proper sphere of action;—would orthodox or any other churches be likely to be benefited by such intrusions? Would not the pastor of them brand such proceedings with some name by which they might bring odium upon those "new measures"? There is nothing like bringing home these matters to particular circumstances. A minister of a wealthy congregation in a city may be very secure against itinerant religious orators, whose professed object it is to bring about "a general resurrection of the dying life of the church," but not so with their country brethren. They have no friends to spare; and if any of them are alienated, there are no others to suply their place.

But we did not mean to say even thus much upon the subject of the revival a hundred years ago, though it is so often appealed to by some of the orthodox, as the first period of signal glory in the New England churches. We close this part of our comments with the following reflections of Dr Chauncy (a wise and good man, and of wide observation and experience) upon the doings of Whitefield and his fellow revivalists.

It is pleaded, they are good men that go into this practice: their hearts are fir'd with a holy zeal to serve the interest of souls; and 'tis to forward their salvation, that they thus travel about preaching. And are not the ministers, into whose labours they enter, good men also? Have they not a love to the souls of men, and ardent desires of their salvation? Or, must they be thought selfish and carnal, because they are steady, and keep within the rules of order in their business as [illegible] I know 'tis a specious thing for ministers to go about from place to place, professing a compassionate concern for sinners, a readiness to do, or suffer any thing, to promote their conversion; especially, if this is accompanied with a bitter zeal against all who can't come into their measures: and they may be flock'd after, on this account, and held in great reputation, as more holy than their brethren, more like to Christ, and his Apostles: but for myself, I have lived too long in the world, and seen too much of the wickedness of it, to be over-pleased with high professions; especially,when they are rewarded with as high popular applauses. Pride of heart; an itch to come out of obscurity, and to be thought somebody; a secret pleasure arising from the hosannas of the multitude; an undue self-love, in some shape or other, may urge on (as it actually has done in hundreds of instances) to as zealous pains in preaching the Gospel, as any in these times, can pretend to; and from as great a seeming regard to the good of men's souls.

We here leave this subject, which we trust is becoming obsolete in the enlightened portions of our country. It is manifest, however, that the Pastor of Bowdoin Street Church, in his "Sketch," regards the revivals of the present century, as the result of the workings of the old leaven, which remained latent during the war of the revolution, and for a considerable period before and after. The author of the "sketch" is so impatient for a transition from the first to the second period of the churches' glory, that he leaves only the general impression that "the resurrection of the dying life of the church" a century ago was very limited; consequently that the great body of clergy and people slept the sleep of spiritual death. We shall, perhaps, speak hereafter of some congregational ministers of Boston and the vicinity, who are not worthy to be named by the author of the "sketch."

PEACE.

"The Calumet. New Series of the Harbinger of Peace." Nov. and Dec. 1834.

The conductor of this work we suppose to be Wm. Ladd Esq. the General Agent of the American Peace Society. The present number contains copious extracts and editorial notes on our relations with France. The following short paragraph is characteristic of the liberal-minded Editor. He is speaking of those who favor hostile measures against France.

We say that France has robbed our merchant vessels, and has acted like a pirate; and shall we rob her merchant-vessels and act as pirates in return? Shall a Christian nation render evil for evil? Where is the justice of robbing an innocent individual, and killing him if he resists, to get satisfaction for a national wrong? We complain of France for piracy, and she acknowledges her fault, but is slow in making reparation, and therefore we will be guilty of piracy ourselves!

"Nineteenth report of the executive Committee of the Massachusetts Peace Society, at the Annual Meeting Jan. 21st, 1835."

This Report shows that pacific principles are spreading in our country, and that there are active and energetic societies including men of great political distinction, in European countries, who are urging forward the great object of permanent and universal peace.

The officers of the Massachusetts Peace Society for the current year are as follows:

Rev. Charles Lowell, D. D. *President.*
Richard Fletcher, Esq. *Vice President.*
Henry J. Oliver, Esq. *Treasurer.*
Rev. Jacob Abbot, *Corresponding Secretary.*
Mr Joshua P. Blanchard, *Recording Secretary.*
Rev. Henry Ware, Jr., Rev. Howard Malcolm, Robert Waterston,Esq., Thomas Vose Esq., *Trustees.*

"A Sermon on War, delivered January 25, 1835. By William E. Channing. Published by request."

This eloquent discourse comes seasonably in aid of the cause of peace. The evils of war though touched upon incidentally are delineated powerfully, and the corrupt motives in which wars have their origin and support—the false notions of Glory and of Honor which are associated with it—are presented in strong array. We shall select some passages from the sermon, for a future number of our paper.

We add one more testimonial of the exertions now in progress for the extension of the principles of peace, as manifested in the following Report made in the Senate of Massachusetts, by a Committee appointed for that purpose.

MEASURES FOR THE ABOLITION OF WAR.

The Committee of the Senate, to whom was referred the Petition of Thomas Thompson, Jr. and of Wm. Ladd, General Agent of the American Peace Society,

REPORT:

That they have considered said petition, which sets forth that several thousand persons in this Commonwealth and other States, have signed a proposition, calling on the Peace Societies, at a suitable time, to present memorials to Congress, praying that measures may be taken, in connection with other Governments, to refer all international disputes to a Court of Nations, with a view to prevent a resort to war for the obtaining of alleged rights, or the reparation of injuries. The petitioners enumerate several of the prominent evils of war, evils which can hardly be exaggerated, and request the attention of this General Court to the subject, "in order that such steps may be taken in relation thereto as may appear best adapted to promote the end in view."

The Committee, during the interval which has elapsed since the petition was referred to them, have taken a deep interest in the subject of it; but they have felt overwhelmed with that diffidence which seizes upon all men who are not marked out by their constitutional temperament for reformers, and who are placed in such a novel situation, when—from the humble beginnings of small associations, scattered in different territories of the civilized parts of the earth, toiling and praying for the peace of nations—they have looked forward to the glorious consummation devoutly wished, and confidently expected at some period of the world's eventful history.

The Committee are fully persuaded that pacific principles are gaining ground. Mankind are more and more convinced, that wars are generally waged not only without necessity, but even in defiance of wisdom and humanity. They are more and more inclined to believe that something founded in the pride, or ambition, or deep-laid policy of rulers,is commonly the great stake, rather than the interests of their subjects. And finding that the objects held out as pretexts for hostilities are rarely, if ever, accomplished, or, if gained, that they are gained at a sacrifice with which the amount of the benefit sinks to nothing in comparison; disappointment and vexation are leading the more intelligent to count the cost of these great games of princes and statesmen, which are played at infinite expense—expense not only of individual and national wealth, but of domestic happiness and of public morals,and above all, expense of human life, the value of which is not a subject for computation.

It is thought by the Committee that some umpire, either temporary or permanent, by which disputes between nations may be decided, is by no means a visionary project. Such an umpire will certainly be practicable, whenever public opinion, in civilized nations, shall be sufficiently enlightened to sanction it. It is already embraced in the views of our extending Peace Societies, in the discussions and lectures of our Lyceums, in the debates of our Academic Halls; and it is believed that the Legislature of this Commonwealth would not go forward in advice of public opinion, by some declarative act favorable to this pacific mode of terminating the controversies of nations. Such a declaration, if not utterly destitute of ground to stand upon, would at least be harmless; and no man of high moral feeling or moral courage can hesitate how to act, when the alternative presented is, on the one hand, the possibility of accomplishing an incalculable public good, and, on the other, the danger of encountering the chilling incredulity or heartless raillery of those who do not know how to appreciate his motives.

If we may reason from the less to the greater, from plans well known and already tried with success, to those which have not been attempted on a more comprehensive system, and which may prove more complex in their operations, such an umpire as has been suggested is not impracticable. It is no novelty in a limited sphere. It is as old as the Amphyctionic Council, which came, in its progress, to embrace deputies from thirty-one cities or states; a council whose decisions upon the disputes between the cities of Greece were for a time sacredly and inviolably regarded. And in modern times the Swiss Cantons, with their variety of nations and languages, of manners, of religion, especially of the two great antagonist divisions Catholic and Protestant, and of government too, from unmixed democracy to stern aristocracy, have, by their Diet or Court of Ambassadors, preserved among the members of the confederacy, that uniform peace and resistance to foreign aggression, for which the union of those two and twenty independent States was formed.

If a public attempt is ever to be made to bring war into discredit, and to devise some amicable mode of settling disputes between nations, it may be well now for some public body to feel the way. And nowhere can this beginning be more suitable than in Massachusetts. It is in this Commonwealth, if we except the Friends or Quakers, that the earliest and most unintermitted efforts have been made to diffuse the principles of universal peace. The Massachusetts Peace Society is looking to us for encouragement. The trustees, in their recent report, after alluding to the motion made last year in the Legislature recommending a Court of Nations for the securing of permanent peace, add: "Should the measure be renewed at the present session, and meet with success, we shall hail it as a most felicitous and honorable event." It is a small boon that they ask at our hands. They assume the labor, they entreat from us, who cannot but have the same noble purpose at

heart, to speak an approving word. They will be satisfied with a simple declaration, such as the Committee of the Senate are about to propose; such, as it is presumed, will not be withheld.

If we are asked what effects are to flow from this measure, we answer—It will show the people of this Commonwealth, that when excited to express an opinion upon a great national subject of vital concern, a subject which can excite no conflict of party passions, we do not turn a deaf ear to the call; that we do not maintain a heartless silence, but return a kind and generous response to the voice of those noble philanthropists who would save mankind from evils, into which those in times gone by have rushed headlong, and which they have been obliged to rue when it was too late to escape them.

We may hope that an example so inoffensive, so reasonable, so well intended, aiming at the highest interests of humanity,—"Peace on Earth and good will to men," will not be overlooked; that it will be followed by other states; and when, in this way, a wider influence shall be produced upon public opinion, may it not be hoped that the object will be recommended with such power to the general government, as to lead to salutary action, resulting through its negociations with other powers, in more benevolent and well defined principles of international law, tending to cut off many of the occasions of national conflicts, and if not to put a final period to wars, at least to disarm them of some of their horrors. With this brief and very imperfect view of the subject, the Committee unanimously recommend the following Resolutions for the adoption of the Legislature.

SIDNEY WILLARD,
DANIEL MESSINGER,
EPHRAIM HASTINGS, } *Committee.*

Resolved, That in the opinion of this Legislature, some mode of just arbitration ought to be established for the amicable and final adjustment of all international disputes, instead of resort to war.

Resolved, That the Governor of this Commonwealth be requested to communicate a copy of the above report and of the resolutions annexed, to the Executive of each of the States, to be laid before the Legislature thereof, inviting a co-operation for an advancement of the object in view.

PERFECTIONISTS.

This is the name of a recent sect, the head quarters of which appear to be in New Haven. We do not recollect to have seen any record of their professed creed; but the following "answers to questions from correspondents," in their Journal, the Perfectionist, each beginning with "we believe," must be their creed, so far as it goes.

1. We believe all sectarianism to be the work of carnal men, and that all who exert the least influence to uphold it, or any of the existing sects, are opposed to the kingdom and glory of Christ.

2. We believe, that before the kingdom which shall be given to the saints of the Most High, which is to consume all other kingdoms—destroy all civil and ecclesiastical governments, and which will fill the whole earth, is fully introduced, the Lord will consume carnal Christendom, viz. the Beast i. e. the Romish Church; and his Image, i. e. the existing Protestant sects, with the spirit of his mouth, and with the brightness of his coming.

3. We believe that no man or body of men have any authority to form churches, to license or ordain ministers, to send out missionaries, or to enact any rules for the government of the saints—these are the prerogatives of the only Lord God; and man, by assuming them has "opposed and exalted himself above all that is called God," and thus "sits in his temple, showing himself that he is God."

4. We believe that genuine Christians recognize each other, as such, by an *intercommunion or fellowship* with each other's *spirit*—not "by creeds, or argument, or conversation, or long acquaintance, or observation," only as those are the mediums through which a *spiritual* communion is enjoyed, and thus congeniality of *soul* ascertained.

It is added—

5. There are no Perfectionist churches. Those who are known by this name, are either nominally connected with some sectarian church, or else have withdrawn or been excommunicated from the churches, (if connected with any,) to which they did belong, and now stand, as it were, alone, unorganized into a sect or visible church. They are satisfied with being members of the general assembly and church of the first-born, who are written in heaven. The churches named on the title page of Dr Gridley's "Analysis," are carnal antichristian churches, who have a Perfectionist *covenant*, but the devil's way of keeping it.

ROMAN CATHOLICS.

In our last week's paper we presented our readers with a communication under the head of "Romanism" full of just and seasonable reflections on the subject, called forth by the publication of a volume (first published in numbers, in most of the religious newspapers) entitled "Foreign conspiracy against the Liberties of the United States." Our correspondent allowed, we think, to its very utmost extent, the dangers to be apprehended from the Roman Catholic Church.

In our paper to day we have copied an article signed Eumenes, from the Christian Watchman, breathing the genuine spirit of the Gospel. We exhort all our readers who would take counsel of candor and sound judgment, instead of prejudice and undefined fears to peruse those articles faithfully.

Paroxysms of dread have sometimes seized upon good men, and men of great ability too, upon this matter in England, as well as in this country; but if it be true as is commonly said that the world is on the whole advancing in light, knowledge and virtue, (whatever temporary checks may take place) there is no danger of the ages of darkness returning, and of bloody persecutions springing up from an alliance of religion with the civil power of the magistrate.

PUBLIC SCHOOLS.

On our last page we have placed an abstract of the report of the Secretary of State, of New York, as Superintendant of the Public Schools. It embraces many important facts and statistical views. The proceeds of the school fund amounts to $100,000. This sum paid a little less than one twelfth part of the total expenses of the public schools for the year 1834. Thus far, the school fund has done no injury to the cause of education, probably some good. And while it continues to pay so small a proportion of the cost of common education it may operate as an encouragement.

Money is raised for the support of schools partly by a public tax; but it seems that three quarters of the amount expended, are paid by the inhabitants of the school districts from taxes imposed on themselves or voluntary contributions.

We intended to make some comparison between the New York school system and that of Massachusetts; but we must defer it for the present.

NEW PUBLICATIONS.

[Scenes and characters illustrating Christian truth.] No. 1. Trial and Self-Discipline, by the Author of James Talbot, the Factory Girl, &c.

The title of this excellent tale is in no respect deceptive. Without any unnatural transition of character it shows how much we can do for ourselves under reverses of circumstances. With every person in the story there is united a moral, and the whole action of the tale combines to show that religion is the true and only certain basis of reformation, of contentment under all changes of condition, of energy which triumphs through trust in God, the influence of the Holy Spirit and the effect of the example of Christ, over all adverse events and heart-rending trials.

This is the first number of a "Series of little publications," (we are told by the Editor Dr H. Ware Jr.) the object of which it is,—"to present familiar illustrations of some important practical principles of religion, and to show by an intermixture of narrative and discussion how they operate in the government of the heart and life."

If the remaining numbers shall be executed with the same skill, and the same deep religious feeling which pervades the first, the little volumes will be an important addition to the works which make religion attractive and lovely.

History of Massachusetts, for two hundred years:—from the year 1620 to 1820. By Alden Bradford, an Original Member of the Massachusetts Historical Society, and Honorary Member of the Historical Society of New York. Boston. Hilliard, Gray, & Co. 1835.

The author of this History, besides his high literary qualifications for such a work, is well known to be thoroughly conversant with the early story of the Massachusetts colonies, and to be a careful investigator of facts. With the history of Massachusetts since the close of the war of the Revolution, he must have much personal knowledge. The most important transactions, and events, in some of which he had a considerable share, are familiar to him, and the sources of information well known. We say only thus much at this time, because we have not yet been able to examine the History to such an extent as to enable us to speak particularly of its merits. We shall therefore at another time give our opinions upon it from further examination.

PERIODICALS.

The Religious Magazine, Abbott's, for February.

The Editors of this work contrive still by their ingenuity and invention, to furnish a variety of useful and instructive, as well as entertaining matter both for their adult and their youthful readers.

The first article, consisting of a single page, is worthy of attention every where. It is on the construction of pulpits in our churches. "It is reported," says the writer, "that Daniel Webster once made the remark, that if you were to box up a lawyer, in a pulpit, as you do a minister, he never would gain his cause. Whether he be actually entitled to the credit of this very sensible remark we cannot tell, but of this we are confident, that if he ever said any thing upon the subject, he ought to have said precisely what we have recorded." The faults in the common construction of pulpits are their great elevation above the audience, and the little room afforded for freedom of motion. A drawing is given of a pulpit on a new construction, in Shrewsbury Mass. which is merely a "table placed on a platform a little elevated above the congregation."

American Quarterly Register, Febuary.

This number contains a continuation of the "Complete List of Graduates of all the New-England Colleges." It extends into the initial letter P, including Pierson. It contains also a List of the Congregational and Presbyterian Ministers, who have been settled in the county of Essex Mass. from its first settlement to 1834, with notes, by Rev. J. B. Felt; besides some other matters of ecclesiastical statistics, and accounts of several institutions for furnishing the means, of educating young men for the ministry.

Juvenile Miscellany. Published Monthly. Edited by Mrs. S. J. Hale.

This little periodical which has always deserved well, is now a repository full of entertaining and instructive matter. We trust that it has become so generally and so favorably known that it does not need our aid, in regard to its particular merits.

ECCLESIASTICAL.

The following singular medley is taken from one of the Orthodox Religious Newspapers.

The Proposition sustained against the New School. By J. L. WILSON.—This is the Dr Wilson who has made so many complaints against Dr Beecher. The Proposition, the Doctor sustains is the following:—

"The New School has a fixedness of purpose to change the Theology of the Presbyterian church."

To show how much favor, we, any of us in New England, receive from Dr Wilson, we make the following extract.

'I am aware that by mutual councils, associations, consociations, general associations, and the introduction of tests into some of their colleges, the New England divines endeavored to "fence out heresy." But, could these "ropes of sand" place any obstacle in the way of such men as Hopkins and Emmons? Could they be any barriers to such minds as Kirkland and Ware? Could they restrain such a president as Dr Stiles—or control such spirits as Murdock, and Stuart, and Taylor, and Fitch? Did they hinder for a moment the operations of the whole tribe, who boastingly called themselves Edwardeans, in preparing and fixing the "stepping stone to Pelagian perfection?" Most certainly not.'

We have only to say, we think the Doctor might do more good in some other way than by writing and circulating such pamphlets about the country.

Delegation to Europe.—Among the passengers to embark from New York for Europe, in the packet of the 27th, is the Rev. Dr Spring, of that city. At the last meeting of the General Assembly of the Presbyterian Church, the Rev. Dr Spring and the Rev. Robert J. Breckinridge, of Baltimore, were appointed Delegates to the Congregational Union of England and Wales. Mr Breckinridge being on a visit to the West, will not embark until early in March. In addition to the special object of Dr Spring's mission, we learn, with great satisfaction, that he has been commissioned as a Delegate from the American Bible, Tract, Missionary, and Temperance Societies, to attend the anniversaries of kindred Institutions, in the British Islands, and on the Continent.—*Presbyterian of Feb.* 25.

Vermont State Convention.—We recently received, the Minutes of the Vermont Baptist State Convention, containing the proceedings of the Convention, the proceedings of the Vermont Branch of the North Baptist Education Society, and the proceedings of the Vermont Baptist Sabbath School Union, comprised in a pamphlet of 48 pages.

The number of associations in Vermont is 7; the number of churches is 114; number of communicants 10,167; added by baptism the last year 416. The funds of the Convention are appropriated to Domestic Missions (embracing the State of Vermont, and an interesting mission in Lower Canada); to Foreign Missions and to the American Baptist Home Mission Society.—*Christian Watchman.*

CHRISTIAN DENOMINATION.—We find frequent encouraging accounts of the spread of this denomination in the *Christian Palladium.* The last number contains a letter from one of the missionaries in Upper Canada, from which we extract as follows:

Liberal christianity we think yet, will flourish in Canada, indeed, I cannot see what is able to hinder, for when I consider the opposition its subjects met with, and the kindness they manifested to their enemies, it appears hard to fail of begetting in them a cry for the liberty of the sons of God, for instance, the patience of the church at New-Market, which at the time of its gathering was so strongly opposed by the Methodists. They called votes to have their people shun Christian meetings, and spoke in public and private against them, and excluded one of their members for embracing Christian sentiments, and in no place allowed us the liberty of their houses to worship in, yet when they contended among themselves and divided, we had the pleasure of opening our meeting-house and furnishing a peaceful place of worship for the Canadian Wesleyan Methodists, who were driven and shut out of the house and from their brethren with whom they once sang and praised their triune God, for nothing but a little difference of opinion in regard to clerical power which at best is but small.

Again they strove and divided, which afforded us the additional pleasure of granting the Episcopal Methodists our free meeting-house at New-Market to worship in, they being a minority and almost robbed of their name.

We have also accommodated the high famed church of England with a place of worship, and hope always to do as we would wish to be done by, which we consider the best way to give currency to liberal christianity. Finally, we think when people professing religion, do as they would others should do to them, meeting-houses and every thing good will be very plenty. So much for the prosperity of the cause in Canada.

In the same paper mention is made of prosperity of the cause in several places in the State of New York.

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We do not now recollect the Journal from which the following account is selected.

Presbyterian Church in Scotland.—This church, as our readers are aware, is established by law. At this distance it might be improper for us to attempt to describe the influence of its union with the State, in promoting or retarding its growth. Though burdened with fewer evils, and exposed to fewer abuses than any other established church on earth, yet its increase during the last century, does not recommend an established church as a proper engine for the conversion of the world, or even of a single nation. This will appear from the following statements which we find in the article to which we have referred above. It appears that the number of ministers, Synods, &c., was as follows in 1720 and 1833.

Ministers	948	967
Parishes,	—	957
Synods,	13	16
Presbyteries,	67	80

The number of ministers in 1833, does not include those who are professors in the Universities, or who are ministers of the "chapels of ease," but those only who are pastors of parishes. Some parishes have more than one minister, a circumstance which may be taken as the reason why more ministers than parishes are reported. In looking at the present number of ministers, Presbyteries, &c., it must be recollected the secession which now embraces one fourth the population, took place during the period under review, and that other dissenters have also multiplied.

[From the correspondent of the New York Observer.]

CONGREGATIONAL CHURCHES, ENGLAND.—Admission into the Independent, or Congregational Churches of England, is, I believe, very nearly and generally as follows: Persons wishing to join, make application to the pastor; if he is satisfied of their worthiness, he gives their names to the Deacons, whose office answers very much to the Elders of the American Presbyterian Church, and invites them to make acquaintance with these candidates, for the purpose of acquiescing or disapproving: the pastor and deacons then confer and determine; next, at a regular Church meeting, the names of the persons approved by the pastor and deacons are proposed—or as we say in America, *propounded*—and remain over for a month, or to the next communion, at which time if there be no objection,—or rather, I should say, at the Church meeting immediately previous to the communion, a day or two before, they are publicly received.

The form of reception is various. More commonly, I believe, letters from the candidates, if they are not too numerous, expressing their views and feelings, are read to the church, and a final vote taken on their admission; at which time, if approved, they are formally introduced by the pastor. I have never known a case of admission by the public acknowledgment of articles of faith and covenant, as is the general practice of American Presbyterians and Congregationalist. This is considered too formidable a trial of feeling here; and very many object to the mode of being introduced by letters, as it is an easy way of getting in for those who would not be considered desirable members, and keeps back many worthy persons, to whom even this seems objectionable, compared with the easier modes of the church of England. Some even shrink from having their names mentioned in public for such a purpose. How far this is being "ashamed of Christ before men," is a matter for the conscience of the persons concerned. Generally speaking, the modes of admission into churches in England are easier for the feelings of candidates, and their relation is held more loose, than in churches of the same name in America.

LUTHERAN CHURCH. *Grand Duchy of Baden.*—The general synod has held a session of more than three months. The most important question was, concerning a revision of the symbols of the church. It was determined to retain the Confession of Augsburgh, and Luther's and the Heidleberg Catechisms. A catechism having been introduced, in which the divinity of Christ, the atonement, the doctrines of repentance and faith were not clearly expressed, the synod, after a long discusslon, ordered it to be so altered, that these doctrines should be clearly taught. Unitarianism is not predominant there.—*Archives du Christianisme.*

Contemplated Church Reform.—On the 23d of January, the London Standard announced to its readers a plan of Church Reform, resolved on by Sir Robert Peel. It embraces, among others, the following objects: The equalization of the incomes of the bishoprics; the destruction of pluralities; the abolition of ecclesiastical sinecures; and the providing of a resident clergyman, with a competent income, for every parish in England and Wales. This plan, it is intimated, has received the sanction of the high dignitaries of the church and the leading nobility. It is said that Sir Robert Peel has declared his readiness to obviate the objections of the Dissenters on the subject of marriage, by rendering it merely a civil contract.

BRITISH WEST INDIES.—It is the mild and transforming influence of the gospel of Christ, which will prepare the negroes for freedom, and teach them how to improve the gift. The United Brethren now occupy twenty-five stations in the British West Indies. One hundred and twelve missionaries of their church, male and female, have the superintendence of about 39,000 colored people, of whom 13,500 are communicants, and a large number are children receiving a Christian education. In Jamaica, where since the last insurrection they have been left almost alone, they employ eighteen missionaries at six stations, and at eight detached school-rooms, besides those in the settlements. The Wesleyan Missionary Society expended in their missions, on these islands, in the year ending in May, 1834, about £5,300.—They number twenty-one missionaries and assistants, 9508 scholars, and 31,927 members. Six chapels in Jamaica were destroyed or damaged in the late insurrection. Of the estimated cost of repairing them, £2090, the British government will pay one half. Thirteen of the Baptist meeting-houses were laid in ruins, in the same insurrection, at a loss of about £18,000, of which the British Government will repay nearly £12,000. They have thirteen missionaries, 6000 members and 10,000 inquirers. On a smaller scale, the Church, London, and Scottish Missionary Societies are laboring. On the 2d of June last the British and Foreign Bible Society determined at an estimated expense of twenty thousand pounds, to tender to every person receiving the gift of freedom in the British colonies on the first of August, 1834, a copy of the New Testament, accompanied by the book of Psalms, in a large type, and substantially bound, provided such persons can read, or may be at the head of a family, any member of which may be able to read. Other benevolent associations in Great Britain are proceeding on a corresponding scale to enlarge their sphere of operations. It is well understood that without great exertions of this description, vigorously and judiciously employed, the measure of emancipation will fail to produce its most precious fruits.—*Biblical Repository.*

CONGRESS.

In Senate on Saturday 21st, a communication from Mr Poindexter relating to a crimination of being privy to the assault on the President, was laid before the Senate by the Vice President, and a Committee was appointed agreeably to Mr P.'s request, to investigate the subject. The Committee, chosen by ballot, are, Messrs Smith of Con., King of Geo., Mangum, Wright and Tyler.

In the House of Representatives, Mr Cambreleng asked to be discharged from the consideration of the bill from the Senate, making appropriations to indemnify merchants for spoliations by the French prior to 1800, which he moved to have laid on the table. The Committee, he said, had instructed him to state that there was not sufficient time to make the necessary examination thereof; and they had also instructed him to move the printing of two statements on the subject of these claims, one prepared by himself *against* them, and the other by Mr E. Everett, *favorable* to them, in which much information was embodied as to both sides of the question. The motions were severally agreed to, and the bill was laid on the table.

In Senate on Monday, Mr Silsbee presented memorials from five or six hundred citizens of Salem, two or three hundred citizens of Marblehead, and many citizens of Beverly, on the subject of our relations with France, and suggesting, as the most effectual measure to be adopted, a non-intercourse law. He moved to lay the memorials on the table and print them.

After a short discussion, which was arrested by Mr Webster, the memorial was laid on the table and ordered to be printed.

In the House of Representatives, memorials for the abolition of slavery and the slave trade in the District of Columbia were offered by Mr Slade of Vermont and Mr Jackson of Massachusetts, who were both called to order in the course of their remarks accompanying the presenting of the memorials.

In the Senate on Tuesday, Mr Webster after a few remarks upon the accumulation of private business before Congress, offered the following resolutions.

Resolved, That a joint Committee of the two Houses, to consist of members of each House, be appointed for the following purposes, viz:

1. To examine the general nature of the private acts which have passed Congress within the last five years; to ascertain their numbers, and to classify them according to their subjects.

2. To consider the practicability of diminishing the number of private applications to Congress, either by vesting the authority of deciding on such claims, or some of them, in some public board, or in the several departments, or by other proper provision, and to report thereon.

In the House of Representatives, several bills passed through committee of the whole.

Wednesday. No business of public interest was completed in either branch except a bill passed to be engrossed in the Senate for granting $70,000 a year to Washington, and $17,500 cash to Georgetown and Alexandria for five years.

In the Senate on Thursday, the following proceedings in relation to Mr Poindexter's case took place.

Mr Smith, from the Special Committee to whom the letter of the Hon. George Poindexter was referred, stated that the Committee had concluded their labors so far as regards the taking of testimony, but that as the evidence was voluminous, and would require much time to copy, and as it was understood that the Senator had refrained from taking his seat until the examination should have been closed, he was instructed by the Committee to report, that not a shade of suspicion rested on the Hon. Geo. Poindexter, in relation to that charge, and in this report all the members of the Committee concurred. As soon as possible a more full report would be made.

The report was received by a simultaneous burst of applause from the galleries.

Mr Poindexter resumed his seat.

The bill from the House to regulate the public deposites in the State Banks, after various amendments, was ordered to be engrossed for a third reading by a vote of 20 to 12. Each Bank is to retain in its vaults specie and notes of specie paying Banks, to the amount of *one fifth* of its notes and responsibilities.

In the House of Representatives the President communicated to both Houses of Congress, a Message upon our relations with France, accompanied by the recent despatches received from Mr Livingston since the arrival of the Message at Paris, and the correspondence between the French and American Governments, growing out of the same. The message and documents were referred to the Committee of Foreign Affairs, and ordered to be printed.

MASSACHUSETTS LEGISLATURE.

Since our last account of proceedings, a number of bills have been acted upon, granting incorporation for various purposes. The act providing for limited partnerships, making the limited partner liable only for the amount of capital furnished by him to the company passed in the Senate in concurrence with the House, with some amendments—particularly, striking out the provision that the certificates shall be "*sworn to or affirmed*" before a justice of the Peace, and inserting—*acknowledged* before &c.

The Committee on Banks have presented, in the House of Representatives a report upon seventeen petitions for the incorporation of new banks, and the enlargement of the capital of existing ones, recommending, that the petitioners have leave to withdraw them.

Robert Rantoul, Jr. chairman of the Committee appointed to consider the expediency of repealing such laws as provide for the infliction of the punishment of Death, has presented a Report with an accompanying bill, abolishing that punishment in all cases within the jurisdiction of this Commonwealth.

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RESIGNATION OF GOV. DAVIS.

To the Senate and House of Rerpresentatives.

Having been notified that I have been duly elected as a Senator for this Commonwealth in the Congress of the United States, for the term of six years, commencing on 4th day of March inst. I hereby declare my acceptance of that office, and hereby resign that of Governor, with which I have been honored by the suffrages of the people.

I beg leave, gentlemen, to express to you my thanks for this proof of your confidence, and to assure you that I will endeavor to justify it, by a zealous and faithful discharge of public duty.

In taking leave of the people, in my present connexion, I trust I may be permitted again to express my gratitude for the indulgent manner in which my public conduct has been viewed, and the hope that I may never be found unworthy of their respect.

It will be my steady aim to promote their happiness, by cherishing an increasing regard for their interests, and the preservation of public liberty.

JOHN DAVIS.

INTELLIGENCE.

DOMESTIC.

Nomination of Governor.—At a meeting of the Antimasonic members of the Legislature, and other citizens, held in the Representatives' Hall, on Wednesday evening Feb. 25, Hon. Edward Everett was unanimously nominated to be supported as a candidate for Governor, at the election in November next.

Whig Nomination.—At a convention of the Whig members of the Legislature, held at the Representative Chamber after some discussion of the expediency of making a nomination of Governor and Lieutenant Governor, or of appointing a convention to be held for the purpose, it was voted to proceed to a nomination. A ballot was then taken, and the Hon. Edward Everett was nominated as the candidate for Governor, amd His Honor Samuel T. Armstrong for Lieutenant Governor.

License Law.—The following is the main provision of the bill proposed by the Committee of the House of Representatives upon that subject.

That from and after the first day of April next, no brandy, rum, gin, or other distilled spirits shall be sold in any city or town in this Commonwealth, in less quantity than twenty-eight gallons, to be delivered and carried away all at one time, without license being had therefor, nor shall any license for the sale of brandy, rum, gin, or other distilled spirits, be granted in any city or town, agreeably to the provisions of the act of 1832, chapter 166, unless a majority of the legal voters residing in such city or town, shall, in the months of March or April, vote that such licenses may be granted therein, for the year ensuing. Provided, however, That licenses may be granted for the sale of distilled spirits to be used solely for the manufacturing or medicinal purposes under the provisions of the act above referred to, in the same manner as if the act had not been passed—and for all such licenses no excise or fee shall in any case be required.

Legislative Temperance Society.—At the annual meeting of the Massachusetts Legislative Temperance Society, held at the State House, on the evening of Feburary 6, 1835, the following officers of the society were chosen for the ensuing year, viz, *President*—His Excellency John Davis. *Vice Presidents*—Hon. Samuel T. Armstrong. Hon. Julius Rockwell, Thomas A. Greene, Esq. and Hon. Horace Mann. *Secretary*—Luther S. Cushing. *Treasurer*—William T. Eustis. *Auditor*—Benjamin Thompson. *Executive Committee*—Hon. Howard Lothrop, Hon. Jesse Kimball, Hon. Eliphalet Williams, Levi Farwell, Esq., Hon. Samuel Mixter, Hon. Theron Metcalf, and David Baxter Esq.

Accident.—At the Unitarian Chapel in this city, on Sunday evening last, owing to some defect in the furnace by which the building is heated, an explosion of gas took place, and the sexton and his son, who were employed in lighting the church, were near losing their lives. Mr Roberts, the sexton, was carried out by the timely exertions of Mr Bond, an apothecary in the neighborhood, who immediately applied the necessary remedies, assisted by Dr Tongo; after some time he recovered, and was able to be taken home. In five minutes more he would probably have been a corpse.—*Pennsylvanian.*

Conflagration.—Our city, which has for some considerable time been exempt from fire of any great magnitude, was visited yesterday morning, between one and two o'clock, by a distructive conflagration which raged for three or four hours, laying in ruins upwards of fifty houses.

The most striking feature in this calamity is the destruction of St. Philip's Church, commonly known as the Old Church. This venerable structure, which has for more than a century (having been built in 1723) towered among us in all the solemnity and noble proportions of antique architecture; constituting a hallowed link between the past and the present.

The remains of the steeple, and the front of the Portico of the Church, fell into and blocked up the street to the West, about nine o'clock yesterday morning, and some apprehensions are entertained, that one or more persons are buried under it.

Charleston Courier, Feb. 16.

FOREIGN.

Liverpool papers to the 21th of January and Paris to the 23d. have been received. Both English and French papers speak in terms of strong reprobation of war between France and the United States.

The following summary is taken from the Boston Daily Advertiser.

England.—The Parliamentary election was nearly at an end. The elections in Scotland were less favorable to the conservative cause than was expected. Those in the English countries more so. Lord Palmerston, a Reformer, had lost his election in Hampshire, and Sir George Murry, a conservative, in Perthshire. Of the 658 members composing the House of Commons, the election of 648 was known. These are reported in the lists of the Reform newspapers as 392 Reformers and 256 Conservatives. It is further ported that 104 Conservatives are returned to the present Parliament, in the place of Reformers who were elected to the last. The great question yet to be decided is, whether enough of the moderate Whigs, who are denominated reformers, will support the Peel administration, to enable it to stand. This will probably not be decided until the actual trial is made, after the meeting of Parliament.

France.—The prevalent opinion expressed by the correspondents of the London Press is, that the question between France and this country will be amicably settled by a vote of the Chambers in favor of the treaty. It seems that Mr Livingston had at first proposed to go over to England, to wait the course of events, but he had subsequently determined to remain in Paris. It will be remembered that M. Serrurier has left a Charge at Washington, so that there will be no suspension of diplomatic relations between the two governments. The following Paragraphs are deserving of notice.

Mr Livingston has not thought it necessary in the mean time to embark for the United States, but takes his passports in the first instance for London, when he will be at hand to give his advice to Mr Barton, the Secretary of Legation, who will propably be left here in the capacity of Charge d'Affaires, unless it shall appear, contrary to all present probability, that the whole of the French establishment at Washington is to retire with M. Serrurier, its chief, and that the last postern is to be closed to any thing like an amicable accommodation.—*Paris Correspondent of the Times.*

Mr Livingston remains in Paris, determined not to leave it, and our correspondent states that the French Ministry are quite sure of carrying the Bill for granting the idemnity to the United States, through the Chamber of Deputies.—*London Courier.*

Spain.—Accounts from Madrid state that great dissensions prevail in the Spanish ministry, and that a change is considered to be near at hand. Mina himself has been unable to keep the field in consequence of ill health; but he states that he will be speedily enabled to resume operations. Some skirmishes have lately taken place, which are described as favorable to the Carlists, and it is certain that their antagonists are in a very desponding condition. A movement of Eraso towards Castile has excited great alarm at Madrid; it was reported that Old Castile had risen in insurrection, and that the Carlists there only want support from the North to overpower their antagonists.

West Indies.—It is said that the emancipated blacks are about to be crowded out of the British West India Islands, by free white laborers from Europe, &c. Agents are active and successful in promoting emigration to those islands, and the persons who arrive are heartily welcomed, and immediately employed. The fears of excesses from the manumitted slaves diminish in proportion to the increase of the white population, who may soon be so strong as to remove all apprehensions, and produce an entirely new order of affairs.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr James H. Hall to Miss Sarah Francis Brown.

By Rev. Mr Pierpont, Mr Wm. J. Green to Miss Rebecca Frothingham.

By Rev. Mr Pierpont, Mr Benjamin Yeaton to Miss Catherine, daughter of the late Samuel Hastings Esq.

In Andover, by Rev. Mr Loring, Mr Enoch Stevens to Miss Augusta Parker.

In Castine, Me. 16th ult. Major David Coffin to Mrs Temperance Cushing, of Bluehill; 25th, Mr David S. O. Willson to Miss Mary Ellen, daughter of Jona L. Stevens, Esq.

DEATHS.

In this city, on the 3d inst. of lung fever, Charlotte Augusta Reed, aged 2 years, daughter of Mr Daniel Reed; Mr Timothy Johnson, 57; Mr John L. Kendall, 31, formerly an officer in the United States Navy; Mrs Catherine Watts Harris, wife of Mr Joseph Bradford, Jr. 36.

In East Cambridge, Mr Nathaniel Gerry, formerly of Salem, 52.

In Brighton, Mr Reuben Hastings, 70.

In West Boylston, 21st ult. Jos. Hinds, Esq. 62, for many years a Representative in General Court from that town.

In Portland, 2d inst. Mrs Elizabeth, widow of the late Judge Widgery, 85.

In Portsmouth, N. H. Miss Sarah W. second daughter of Capt. Robert Lefavour, 18, the fourth child the bereaved parent has been called to part with, in addition to the loss of his partner in life, in the short space of five months.

In Dorchester, Mr James Tolman, 67.

In Salem, Mrs Lydia, wife of Capt. Ichabod Nichols, 82.

In Tyngsboro', Mr Benjamin Homer, formerly of Boston, 57.

In New York, 21st inst. much lamented, Philip J. Schuyler, Esq. 67, formerly of Duchess co. which he had heretofore represented in the State and General Government. He was the second son of the late Gen. Schuyler, of revolutionary memory. His remains were removed to his late mansion, on the North River, for interment.

SCENES AND CHARACTERS ILLUSTRATING CHRISTIAN TUTH.—No. 1. Trial and Self Discipline—by the author of James Talbot, the Factory Girl, &c.

It is the object of the series of little publications, of which this is the first, to present familiar illustrations of some of the important practical principles of religion, and to show by an intermixture of narrative and discussion how they operate in the government of the heart and lite. I have been so happy as to secure the pen of several able writers, who will be found, I trust, not unworthily to treat the several topics proposed to them. The series will probably consist of six or eight numbers of somewhat larger size than the present, and be published at intervals of four or five weeks. H. WARE, JR.

Cambridge, Feb. 10, 1835.

Just published by JAMES MUNROE & Co.
march 7 Boston Bookstore, 134 Washington st.

NEWTON SEMINARY FOR YOUNG LADIES.

THE next Term will commence May 5th and continue 16 weeks.

Board per week including washing	$2,00
Tuition in the English branches for the Term	7,00
Additional for ornamental branches and Languages	2,00
Music	13,00

Reference made to Mr D. L. Gibbens, Boston; Rev. Mr Francis, Watertown; Rev. Mr Field, Weston; and Hon. William Jackson, Newton.

March 7 8w E. HOSMER, Principal.

JUVENILE MISCELLANY FOR MARCH.

CONTENTS.

Reading the Letter—French Education—Reflections of George 3d—The Pearls—The Ear of Dionysius—"I don't want to."—The Lions in the Menagarie—A Ruse de Guerre." —Frederick Haskell's Voyage—The Indians of Surlinam—"I will be a good boy, won't I John?"—Editor's Table.

This day published by E. R. BROADERS, 127 Washington St. (up stairs.) m 7

REGISTER FOR 1835.

JAMES LORING, 132 Washington street, has just published the Massachusetts Register, for 1835, containing the names of the new Legislature, new City Officers, Justices, Lawyers, Ministers and Doctors throughout the State; with the Cashiers of the Banks in Maine, Vermont and New Hampshire, and the names of the Banks in Connecticut and Rhode Island. Also, a complete list of the Post Masters, Militia Officers, Colleges, Education, Missionary, Bible, Tract, Sabbath School, Medical, Literary, Marine, Temperance and Charitable Societies, Banks and Insurance Companies, National Army and Navy Departments, Names of Consuls, &c. and much other useful information.

Just published, as above, STORIES OF GEN. WARREN, in Relation to the Fifth of March Massacre and the Battle of Bunker Hill. To which is added Gen. Warren's Oration on the Fifth of March Massacre.—By a Lady of Boston. feb 28

BIBLIOTHEQUE CLASSIQUE LATINE.

BIBLIOTHEQUE CLASSIQUE LATINE, ou Collection des Auteurs Classiques Latine, avec des Commentaires anciens et nouveaux, des Index complets, Portraits, Cartes, Tableaux, etc., par Lemaire.

Two sets of this splendid edition of the Latin Classics for sale at greatly *reduced prices*, by S. BURDETT, No. 18 Court street.

It comprises the works of Catulle, Cesar, Ciceron, Claudien, Cornelius Nepos, Florus, Horace, Justin, Juvenal, Lucain, Martial, Ovide, Perse, Phedre, Plaute, Pline l'Ancien, Pline le Jeune, Properce, Quinti Curce, Quintilien, Salluste, Seneque, Silius Italicus, Stace, Suetone, Tacite, Terence, Tibulle, Tite Live, Valere Maxime, Valerius Flaccus, Velleius Paterculus, Virgile, et Poetæ Latini Minores.

A good assortment of Books in the various Modern Languages may be found at the above store.

feb 28 3tis.

AMERICAN PUBLICATIONS IN ENGLAND.

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may be left at the office of the Christian Register (134 Washington St.) or forwarded directly to him in England, addressed to John Mardon, Importer of American Literature, No. 19 St Martin's Le Grand, London.

Jan. 1835.

CHANNING ON WAR.

A SERMON ON WAR, delivered January 25th, 1835 by William E. Channing, published by request, and for sale at the Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington st. feb 21

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen 141 Washington street.

"Outlines of Scripture Testimony against the doctrine of the Trinity. By H. Ware jr. 2d edition.

No. 91.—Hints on Religious Feelings. By Jason Whitman. feb 14.

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

FOR sale at this Office, a first rate Washington Press, Medium size.

POETRY.

FOR THE CHRISTIAN REGISTER.

THE MURDERER'S LAST HOUR.

——"What though this cursed hand
Be thicker than itself with brother's blood—
Is there not rain enough in the sweet heavens
To wash it white as snow?"

A moment more!—to prayer—to prayer
Ere on this trembling frame
Death shall have clasped his frozen arms
And quenched the vital flame.
Let not this flinty bosom cease
Its awful guilt to feel!
Flow, tears, in floods of penitence,
And melt, thou heart of steel!

The hour is come!—for other worlds
Now let my soul prepare.
And must I stand all stained with guilt
And red with slaughter there?
Is there no gleam of heavenly light
To cheer this hour of wo?
Is there not rain in yonder heavens
To wash me white as snow?

And yet what floods can ever wash
This deep and damning stain,
When he, whose blood is on my hands,
Lives in the realm of pain?
Now can I hear his spirit's voice
Cry from its home afar!
O God! I sent him unprepared
Before thine awful bar.

Oh if the fount of heavenly grace
Could cleanse my guilt away,
How might they tear these limbs of flesh,
And crush this house of clay!
The grave—the gallows! Oh how vain
Would all your terrors prove,
By one sweet whisper to my soul
Of God's forgiving love.

A ray of peace!—Once more methinks
The Savior's voice replies,
"Thy pardoned soul shall be with me
This day in Paradise."
And brightly beaming through the depths
Of blackness from afar,
I see the mild and radiant light
Of Hope's unfading star.

May Mercy on her radiant scroll
Inscribe my withered name,
While o'er my grave shall hang the badge
Of everlasting shame.
But Justice lifts her awful sword,
And for her victim calls—
I go—for me Death opens wide
His cold and icy halls.

Cambridge. E. H. S.

[Selected.]

THE SEA OF GALILEE.

BY H. T. TUCKERMAN.

Hail, holy expanse! sea of Galilee!
Embosomed by the hills, whose forms around
Stand sentinelled with grandeur; unto thee,
In fond imagining, I turn, and, spirit-bound,
Gaze on thy placid tide, as the rich clouds of even
Curtain the firmament with tints of gold,
And fling o'er earth the rosy light of heaven;
Till night her star-gemmed banner hath unrolled,
And thou art sleeping 'neath its peaceful fold.

The melody of love, thy zephyrs sweetly bore,
Whose notes first floated on the midnight air;
Earth's noblest temple was thy foot-worn shore,
When the blest Saviour of the world was there!
When, raging fearfully in midnight storm,
The lightning flashed upon thy billow's crest,
How glorious moved his calm, benignant form,—
Shaping a stable path along thy heaving breast,
E'en when the sea-bird trembled in its nest.

Through the long lapse of ages, thou, O sea,
Wilt live unrivalled, shrined in human love:
Thou art, in truth, the christian's scenery,
Pointing the spirit's eye to realms above—
Ay, and to him whose blest sojourn hath shed
A radiance, more enduring than the spheres,
Around man's destiny, and made the dying bed
Of virtue, more sublime than the departing sun,
Setting mid glory's hues—his brilliant journey done.

BIOGRAPHICAL.

We have said that under this head we might occasionally insert sketches of living characters. We shall do it with great caution. The following sketch we have reason to think is just and calculated to produce a good influence.

THEODORE FRELINGHUYSEN.

This gentleman is about to quit the field in which he has done so much honor to himself, and to the State which he represents. Party feeling is blind and vindictive; it overwhelms in its misguided fury the most respectable for virtue, and the most distinguished for intellect. Mr Frelinghuysen is another instance of its intemperate and senseless violence, and has been forced to yield to its madness. I have attentively watched the course of this gentleman since his first introduction into the Senate of the U. States, and it has satisfied me that he is a patriot and statesman — one whom ambition would never lead to sacrifice the interests of his country, and whom the loftiest political elevation could never induce to swerve from the paths of rectitude. The christian principle is deeply engrafted in his heart, and its beautiful morality is blended with the elements of his character. I have no reason to make the least change in the following brief sketch which I gave of this gentleman soon after he was elected to the Senate.

Mr Frelinghuysen is between 40 and 50 years of age. His countenance though grave, possesses much sweetness, is often lightened up with the smile of benevolence, and indicates great sensibility. Mr F's views are patriotic, benevolent, and enlarged: animated by the spirit of philanthropy, and guided by the dictates of a sound judgment, he is always found on the side of the oppressed and persecuted, and always the advocate of the true interests of his country. Called out by the natural impulses of his heart, and impelled by a strong and imperious sense of duty, he entered into the most important and interesting subject of legislation which has for many years been submitted to the consideration of Congress, and displayed an acuteness of penetration, a depth of feeling, and a power of eloquence which have elevated him to a high rank among the orators and statesmen of his country.

The Indian question was one in which he appeared to feel a deep and lively interest, and upon which he brought to bear all the energries of his vigorous and cultivated mind. The subject was adapted to the peculiar character of his eloquence, and all felt that he had done ample justice to it. There are in Mr F. a zeal and earnestness that give great effect to what he utters; and a mellowness and plaintiveness in his tones which harmonize finely with the pathos of the subject on which his eloquence is employed. His voice has, perhaps, too much of uniformity in its intonations and cadences, but it falls, nevertheless, agreeably upon the ear, is listened to with pleasure, and its effect would be wonderful if it were modulated with more art, and made to suit the particular sentiment which the speaker feels. With the questions on which he intends to speak he makes himself familiar, and never comes unprepared to elucidate, amplify, and enforce the various topics to be discussed. He thinks justly and profoundly on whatever he attempts to handle; and employs, with great judgment, the labors of others, as well as his own resources to develope and irradiate whatever may be dark, obscure, or intricate.

But the most prominent and distinguished characteristic of this gentleman is the exquisite moral and religious tone which he infuses into, and which pervades and breathes through all he utters. Every one who listens to him admits its power, confesses its beauty, and feels that he is listening to one whose heart has been deeply imbued with religious purity and truth. Mr F. does not often employ his imagination. His mind is more logical than poetical; he prefers reasoning to rhetorical embellishment, and endeavors to convince rather than delight. His style is chaste, and occasionally rising into the *ore rotundo*; and his action easy, natural and appropriate. The correctness of his views, the soundness of his judgment, and the sincerity of his heart, give to all he says such impressiveness and effect, that he never rises that he does not claim the fixed and undivided attention of those whom he addresses. In short, his talents and virtues render him an honor to his State and ornament to his country. *W—n.*

MISCELLANEOUS.

[From the New York Observer.]

NEW YORK SCHOOL SYSTEM.

On the 7th inst. the Secretary of State presented to the Assembly his annual report as Superintendent of Common Schools. The following statistics of our Common School system are derived from this document:

Number of schools and of scholars.

There are in the state fifty-five organized counties, containing 835 towns and wards. The commissioners of common schools of the several towns are required to make an annual report of the school districts in their respective towns, to the clerk of the county to which they belong; and it is the duty of the county clerk to send certified copies of all such reports to the superintendent of common schools. The duty has been performed in every instance, and the necessary returns have been received from every town and ward in the state.

From these it appears that there were in the state, on the last day of December, 1833, 9,865 organized school districts, from 9,392 of which reports have been regularly made to the commissioners of common schools.

In the districts from which reports have been received, schools have been kept an average period of eight months.

The whole number of children over five and under sixteen years of age, residing, on the last day of December, 1833, in the districts from which reports have been received, was 534,002; and the whole number of children who had received instruction in the same districts, during the year 1833, was 531,240. The exact average period of time during which the whole number of children taught have attended school cannot be ascertained. The reports show only how long the schools have been kept open, and how many children during that period have received more or less instruction.

Expenditures of the School Moneys.

By the reports of the commissioners of common schools, it appears that the sum of $314,808 36 was paid by them to the trustees of the several school districts, in April, 1834. The amount of public money expended by the said trustees, in 1833, was $316,153 93; of which sum, $100,000 was received from the common school fund, $197,614 37 was levied by taxation upon the property of the inhabitants of the several towns and cities of the state, and $18,538 36 was derived from the local funds belonging to particular towns.

The amount paid for teachers' wages, *besides public money*, is $398,137, 04, and exceeds, by the sum of $28,440 68 the amount paid for teachers' wages, besides public money, in 1832. The whole amount paid for teachers' wages is $714,290 97 from which should be deducted a few thousand dollars expended by the Public School Society in the city of New York for school houses. The whole amount of money, therefore, expended for teachers' wages, in 1833, exceeds the amount so expended in 1832, by the sum of $36,861 53.

During the year ending on the 30th September, 1834, the productive capital of the Common School fund has increased by the sum of $36,274 93; and it now amounts to $1,790,321 77. The actual receipts on account of revenue, during the year ending on the 30th September, 1834, amount to $104,398 78.

In 1833, the superintendent made an estimate of the sum expended upon the common schools during the year 1834. Assuming the basis of that estimate to be true, the expense of the common school system, in 1833, would be as follows:

Interest at six per cent. $2,116,000 invested in school houses,	$186,960 00
Annual expense of books for 531,240 scholars at 50 cents each,	265,620 00
Fuel for 9,580 school-houses, at $10 each,	95,800 00
Public money, as appears from the returns,	316,153 93
Amount paid for teachers' wages, besides public moneys, as appears by the returns,	398,137 94
	$1,262,670 97

This estimate does not, it is believed, exceed the actual expense of the common school system, as there are several items, (one of these is the expense of keeping school houses in repair,) which, from their uncertainty, have not been admitted into the estimate.

It would appear, therefore, that the whole amount expended on the schools, in 1833, was $1,262,670 97. Of this amount the common school fund paid $100,000, a little less than one twelfth part; a little more than two twelfths were levied by tax upon the towns and cities, with the exception of $18,538 56, derived from local funds; something less than three twelfths was paid by taxes levied upon the school districts by vote of their respective inhabitants; and more than six twelfths was voluntary paid by the parents and guardians of children receiving instruction.

Thus it appears that three quarters of the whole amount annually expended upon the common school system of the state, is paid by taxes imposed upon themselves by the inhabitants of school districts, or by voluntary contributions of the parents and guardians of children receiving instruction.

Comparative extent of common School instruction.

The extent of common school instruction in this state, so far as relates to the number of those on whom its benefits are bestowed, admits of little, if any change for the better. In this respect our system need not shrink from a comparison with any other. When considered under all its aspects, and particularly with reference to the training of teachers, the Prussian is, perhaps superior to every other. But in regard to the number of those whom it embraces, it falls short of ours. In 1831, the inhabitants of Prussia amounted, exclusive of the army, to 12,780,745 souls. The number of scholars receiving instruction during the same period in the different public schools was 2,047,352. Thus it appears that one in every 6,22 of the whole population was in that year, receiving instruction.

The population of this state, according to the census of 1830, amounted to 1,910,132. If the rate of increase from 1830 to 1833 was equal to the rate of increase from 1825 to 1830, the population of the State in 1833 was 2,101,000. During the same year the number of children actually receiving instruction in the common schools amounted to 531,240. It, therefore appears that one in every 3.95 of the whole population in this state was, in 1833, receiving instruction in the common schools alone.

Defects of the System.

The incompetency of the teachers is still the great evil of the common school system of this state, and it may, indeed, be said to the source of the other only material defect, which pertains to it—a low standard of education in most of the schools. The evil, however, is by no means universal. There are many teachers of ample qualification, and many schools of high standing, both as regards the nature and extent of their requirements. The only cause of regret is, that this is not the character of all. The principal obstacle to improvement is the low wages of teachers.

LITERATURE OF THE NINETEENTH CENTURY.

There is much truth and some exaggeration in the following extract from the London Athenæum. We leave it to the discrimination of our readers to judge which more abounds. ED.

The scornful question in the Quarterly, "Who reads an American book?" drew forth the ire of every review and newspaper in the United States. A more sensible question would have been, "Who reads an American book in America?"

The good people of the United States are the greatest readers (of everything except their own book,) in the world; they "eat paper, as it were, and drink ink." A novel of Bulwer's is republished in three days after it arrives in the *Swift* packet of Liverpool; and in three weeks, it is read in every settlement and cabin in Louisiana, and criticised in every one of the thousand or two newspapers between the Atlantic and the Mississippi. And, from Bulwer downwards,—the most still-born and unheard of romance, poem, or what not, comes forth as instantly, in a cheap edition, and is bought up, and solemnly noticed and praised in every corner of that immense country. Nothing is more common in England than to hear small authors talking of their "American reputation:" it consoles them for the neglect at home. They see their names in the Chilicothe Banner, or the Kentucky Champion, with four columns of extract, and an editorial critique—and say to themselves, like Byron, when he heard that a volume of his poems had been seen in Albany, "This is fame!"

There are American books, however, which the Americans read—those which have been praised in England. Fenimore Cooper's admirable novels; Washington Irving's works; Miss Sedgwick's womanly and clever tales: and Bryant's Poems, (edited by Irving, and published in London,) are all very popular—since stamped with English approbation. Even the great Channing, though always revered for his piety and eloquence by the immediate circle of his sect, was never generally known and admired in America, as the most powertul writer of his time, until the echo came back from England. Then, indeed, his essays were reprinted, and his works collected into a volume, and all the newspapers mentioned the fact, that they "had been favorably noticed in England." Words could convey no more.

You would expect, naturally, to get an idea of American literature from the American reviews and magazines: you may find anything else in them. They review French, German, and English books, on all possible subjects—give labored and unreadable treatises on foreign politics, statistics, and morals;—but no mention of poem, novel, or drama, by one of their own writers. The North American Review, the oldest, and generally considered, in America, as the best of the Quarterlies, has never contained a respectable paper on Cooper's works; and, if we are not mistaken, a fair criticism of this first author of their country has never appeared in either of the two others, (Walsh's or Legare's,) nor in one of the Monthlies. These periodicals are now taken in many of the clubs and reading-rooms of England, and every man of any pretensions to literature or general information looks over them. The result is seen in the very common opinion, that except the one or two authors above-named, there is no man in America who has written a book, good, bad, or indifferent.

This want of independence, and proper self-respect, shows itself in everything American. A dull book of travels, that would never be heard of else in England, sets the United States of America completely on fire. A half-pay officer, getting up a well-spiced volume to eke out his year's income, or a lady-bankrupt in tape and bobbin paying her outfit and passage money home, by ministering in the same way to the common appetite for caricature, is understood to represent the voice of Great Britain, and her possessions in general—and a universal and indignant uproar, from Maine to Georgia, answers the purpose of the obscure author, and saves his publisher a pundred pounds in advertising. Every word in the Quarterly, (whose business, of course, it is to decry everything radical, and whose abuse of America every body of common sense ought to understand,) is in the same ridiculous manner flung back upon the whole kingdom of Great Britain, and alluded to, and brooded over in the newspapers for months, like a national insult. With a *superflu* of national *vanity*, America is strangely deficient in national *pride*.

AUDUBON.

In a late number of Blackwood's Magazine, there is a notice of the second volume of Audubon's Ornithological Biography. If the second volume should be as rich and fresh in its materials as the first it will be a treat when it shall come into our hands. The following facts, with the just tribute to Audubon accompanying them are extracted from the above mentioned notice.

When he first came amoug us, a few years ago, he was but little known in his own country, not at all in ours; now his name is known all over the world. His great work was indeed a perilous undertaking for a stranger in Britain, without the patronage of powerful friends, and with no very great means of his own—all of which he embarked in the enterprise dearest to his heart. Had it failed, Audubon would have been a ruined man—and that fear must have sometimes dismally disturbed him, for he is not alone in life, and is a man of strong family affections. But happily those nearest to his breast are as enthusiastic in the love of natural science as himself—and were all willing to sink or swim with the beloved husband and venerated father. He has derived all along much assistance from their talents and accomplishments—and now that one half of the illustrations is published, the list of subscribers already gives assurance of success. America may well be proud of him—and he gratefully records the kindness he has experienced from so many of her most distinguished sons. In his own fame he is just and generous to all who excel in the same studies; not a particle of jealousy is in his composition; a sin, that, alas! seems too easily to beset too many of the most gifted spirits in literature and in science; nor is the happiest genius—imaginative or intellectual—such is the frailty of poor human nature at the best—safe from the access of that dishonoring passion.

BOSTON.

Ah! reader, my heart fails me when I think of the estimable friends whose society afforded me so much pleasure in that beautiful city, the Athens of our Western World. Never, I fear, shall I have it in my power to return a tithe of the hospitality which was there shown towards us, or of the benevolence and generosity which evidently came from the heart, without the slightest mixture of ostentation. Indeed, I must acknowledge that although I have been happy in forming many valuable friendships in various parts of the world, all dearly cherished by me, the outpouring of kindness which I experienced at Boston far exceeded all that I have ever met with.

Who that has visited that fair city, has not admired her site, her universities, her churches, her harbours, the pure morals of her people, the beautiful country around her, gladdened by glimpses of villas, each vying with another in neatness and elegance? Who that has made his pilgrimage to her far-famed Bunker's Hill, entered her not less celebrated Faneuil Hall, studied the history of her infancy, her progress, her indignant patriotism, her bloody strife, and her peaceful prosperity—that has moreover experienced in Lime-door, the beneficence of her warm-hearted and amiable sons—and not felt his bosom glow with admiration and love?

Audubon.

MENTAL DERANGEMENT—SINGULAR CASE.

Baron Pisani an illustrious and devoted philanthropist in Palermo, a man of fortune and refined education, took upon himself the Mad House of Palermo, but which his humanity and unwearied exertions, soon transformed into an orderly and comfortable abode for its once wretched inmates.

The miserable condition of every thing belonging to the house, when the baron first entered upon his duties, was indiscribable. It was then the abode of desolation and wretchedness. He found there a few squalid forlorn beings with scarcely a human appearance, in the midst of chains, filth and malaria. It resembled more a menagerie of wild beasts than a human habitation. The treatment was worse than that which was formerly inflicted on felons and traitors. His heart melted at the sight. He threw off their chains. He comforted them by consoling language and still more by kind actions. He gave them refreshing drinks and good food. He used towards them an affable and affectionate manner, and although deprived of reason they were conscious of the benefits they had received from him, and often the poor forsaken creatures, would embrace him as their only friend. This stimulated him to new exertions. From sickly, pallid and unhappy, they became healthy and cheerful, and many showed him the greatest gratitude.

The Baron relates a singular cure which he effected a few years ago by a simple little stratagem which suddenly occurred to him at the time. A woman on becoming deranged, had resolved never to quit a certain position which she had taken, which was stooping down as low as she could but still resting on her feet. This bent her knees to the utmost degree; but in this way she continued long after she was brought to the House. She had continued ten years without extending her lower extremities. When she came under his charge, he long tried to awaken her sensibility on some subject, without success. At length he went to visit her one morning, and told her he had come to the determination no longer to lead a life of celibacy, and had now come to ask her hand in marriage. She was at first indignant and requested him not to make fun of her. He pressed his suit with so much earnestness and with so many compliments, that at length she showed some attention. He became more eloquent with arguments for their union, and at last she smiled. It was the first time for ten years. She became more cheerful, laughed a little, and finally consented to marry him. The next day was appointed for the solemnization of the nuptials. All the tranquil insane were invited to the wedding. She was dressed and decorated like a bride, and carried to an elegant arbor where a feast was prepared for all the guests. One of the keepers was dressed as the Padre, a counterfeit ceremony was performed, and they all paid her the most particular marks of respect and congratulation, giving her the title she had acquired of Baroness. She tried to walk, but was unable to straighten her knees. The tendons in the hams had become stiff and contracted. She was carried and placed at his right hand at dinner.

From that time her recovery commenced. By the employment of linaments, frictions and exercise, the use of her limbs gradually restored, and she is now an intelligent and respectable lady of Sicily, who often laughs with the Baron, whom she calls her exposo, at the amusing freak of the marriage ceremony.

[From the Buffalo Republican.]

"CROWDING."

In one of my excursions on the frontiers of Missouri, I came to a small log cabin, with some five or six acres under improvement surrounding the house. The usual salutations were soon ended, and I found the occupant of this retired spot to be a man of the name of Rood, a Justice of the Peace in Gasconade county; a section of country well designated by the old woman's graphic sketch of her son's residence of "a few miles beyond the westward." The old man led my horse to the stable and returned to dinner; as he sat a stool up to a large stump which occupied the place of a table, he said, with that hospitable bluntness so peculiar to the inhabitants of the western wilds, "Perhaps, stranger, you'll set up and skin a tater?" A good appetite wants no compliments: and in this case I think I used as few as a Yankee school-master would in eating a luncheon with his scholars. After partaking of his bounty, I asked him how he liked the country, how long he had been there &c. He answered, "I like the country well, but I am going to leave here." "You'll go to some place more convenient for schooling?" said I. "No," he replied, "No, I'm too much crowded—too much hampered up—I've no outlet—the range is all eat out—I'm too much crowded." "How," I responded; "crowded! who crowds you?" "Why, here's Burns—right down upon me—right down in my teeth—struck right here! and then on the other side I'm hampered up—they're crowding too, they're jamming me out—the neighbors are too thick—I'll not stay here another season!" "Well Mr Rood, how near are your neighbors," I asked. "Why, here's that Burns stuck down here within fifteen miles; and then on the other side they are not much farther. I'll never live where a neighbor can come to my house and go home the same day!" Poor man! thought I, as I left his dwelling to resume my journey, you would not call this "crowding," if your family formed one of the layers where six or eight live one above another!

But on reflection, I find there are others "crowded" and "hampered up" as well as Mr Rood.

Alexander was so "crowded" that after conquering the world, he wept for another to conquer.

Napoleon was so "crowded" in France, that Moscow appeared the only breathing place; and when he came in possession he found not as much elbow room as Mr Rood had.

In our own country we are all "crowded." A trip of 500 miles to Pittsburgh, 1100 to the mouth of the Ohio, and 1100 to New Orleans, is not "outlet" enough—it is a mere morning visit. The mouth of Columbia, or Gulf of California are the only country places for a family.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.
Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st illustrated by plates; Vol. 2d, Philosophical
Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen
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Combe's System of Phrenology, 1 vol. 8vo, with plates.
Combe's Element's of Phrenology, 1 vol. 12mo.
Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.
Also, just publised, for sale as above,
Combe's Lectures on Popular Education, 1 vol. 12mo.
Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol 12mo.
A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.
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VALUABLE THEOLOGICAL WORKS,

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.
Wetstein Novum Testamentum, 2 tom. folio
Watson's Tracts, 6 vols. 8vo
Beausobre & L'Enfant, Nouv. Testament, 2 tom. 4to
Bowyer's Critical Conjectures, 1 vol. 4to
Kuinoel, Commentarius in Epist. ad Hebræos
Eichhorn's Einleitung in Neue Testament, 3 Bande 8vo
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jan 24

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LIBERAL PREACHER FOR FEBRUARY.

JUST published, at 134 Washington St. The Liberal Preacher for February, 1835, containing a Sermon by Rev. John Pierce, D. D. of Brookline, Mass. Duties growing out of the Maternal Relation.
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JAMES MUNROE & CO. have received from the British and Foreign Unitarian Association the following invoice of valuable English works.
Unitarianism the doctrine of the Gospel, by Lant Carpenter, 3d edition.
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Farmer's Essay on the Demoniacs of the New Testament, 3d edition.
Priestley's Memoirs, with Observations on his Writings, by T. Cooper and W. Christie; and four Posthumous Discourses, 2 vols.
Milton's Last thoughts on the Trinity.
Bible Stories, Par 2d, containing Stories from the N. Testament, by S. Wood.
Price's Four Dissertations, 5th edition.
Belsham's Translation and Exposition of Paul's Epistles, with Notes, 4 vols.
Belsham's Memoirs of Lindsey, 2d edition.
Traite ou l'on Expose ce que l'Ecriture nous apprend de la Divinite de Jesus Christ, par P. F. Le Courayer.
Cellerier's Discourse on the Authenticity and Divine Origin of the Old Testament, with Notes and Illustrations; translated from the French by J. R. Wreford.
Tagart on the claims of Unitarian Christianity to the Respectful consideration of the Reflecting Public.
Barker's Church-Establishment Anti-Christian, &c.
Harris's Harmony of Nature, Providence, and Christianity.
Review of Smith's Scripture Testimony to the Messiah.
Orthodoxy and Unbelief, by Ed. Higginson.
Joyce's Analysis of Paley's View of the Evidences of Christianity, 7th edition.
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feb. 7

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NEW ENGLAND MAGAZINE No. 45 for March. This day published by E. R. BROADERS 127 Washington street, (up stairs.)
CONTENTS.
Original Papers.—Mogg Megone. A Poem in two Parts. By J. G. Whittier. Part I.—Old News. No. II.—Song.—Doings in the Metropolis.—Phrenology. In Reply to the Christian Examiner.—Trusting Love.—Will the Wizard. By John Neal.—Cites. No. II.—The Art of Packing.—The Rose in Winter. By Miss H. F. Gould.—Life of Crabbe.—Mr Webster.
Editor's Correspondence.
Critical Notices.
Literary Annotanda.
Politics and Statistics.
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SEPHORA; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London edition, By Rev. Thaddeus Mason Harris, D. D.
Just published and for sale, by RUSSELL, ODIORNE & Co. 121 Washington street. jan 17

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